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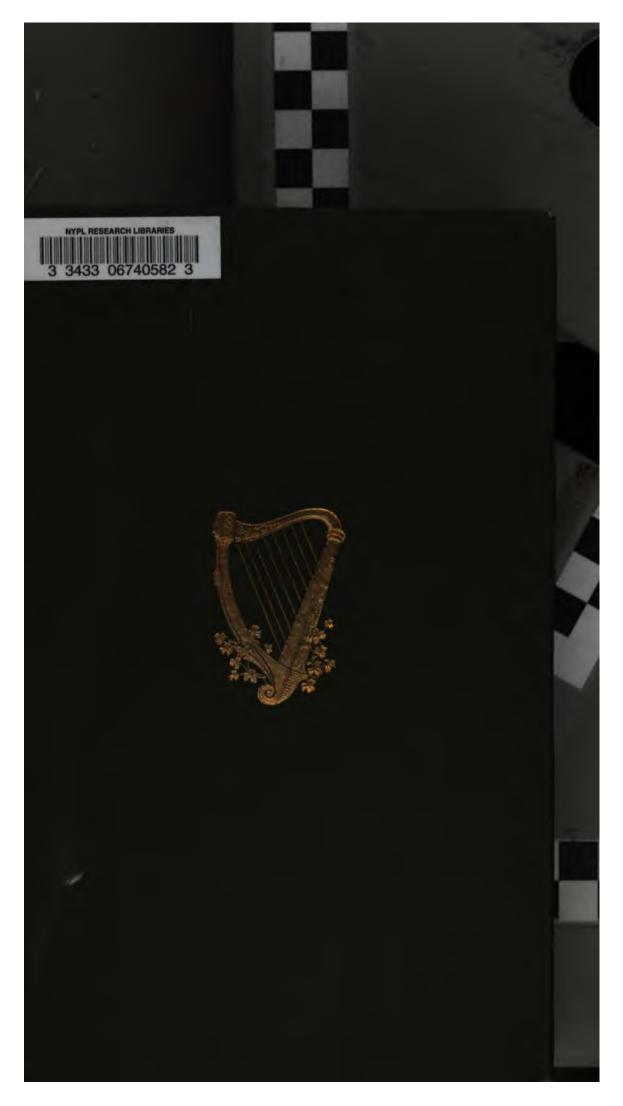
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# ZION'S WORKS VOLUME XIII

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# ZION'S WORKS

# NEW LIGHT ON THE BIBLE

· , FROM

THE COMING OF SHILOH, THE SPIRIT OF TRUTH

1828-1837

VOLUME XIII

PUBLISHED FOR C. B. AND A. B. HOLINSWORTH

BY

JOHN MACQUEEN 49 RUPERT STREET, W.C.

1902



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# ZION'S WORKS VOLUME XIII



# ZION'S WORKS

[Reprint.]

# THE DOCTRINE OF ZION

DERIVED FROM

## DIVINITY REVEALED IN HUMANITY

В

IMMEDIATE VISITATION OF GOD TO JOHN WARD IN THE YEAR 1828.

## PART I.

## AUTHOR'S GENERAL PREFACE.

WORKS written by JOHN WARD, spiritually named ZION, because Messiah is now revealed according to the truth of the Scriptures, who opens and reveals the mysteries of the Sacred Volume—the Bible—for the good and happiness of mankind, which men, by learning, could never effect.

The Author of the Scriptures and Source of all good (i.e., God) caused the Prophets in all former ages to record the Divine mind and will respecting mankind, and the good that the All-beneficent Wisdom would bring unto VOL. XIII

men in the latter times, both of a spiritual and temporal kind. And the long-wished-for season is now arrived, and the work of human deliverance from evil actually begun. But as the hitherto-concealed mysteries of the Bible opened and made plain to the understandings of men, must precede the temporal, or outward deliverance of suffering humanity, and lay the foundation for the universal good decreed by Infinite Goodness, therefore has God the All-wise and only Redeemer of man, shed forth in the person above named, in this, the due time, that promised portion of His Divine Nature called in Scripture the Anointing, in order that the hidden truths of the Bible may be understood, and that thereby every yoke that has bound mankind (keeping them in bondage mentally and bodily) might be broken, that they might serve God without fear, and eventually enjoy the fruits of the earth and productions of nature, without the distracting cares and misery which hitherto has been the lot of millions of our race.

This 'Revelation of JESUS CHRIST' is now given expressly—Ist, for the purpose of removing all imperfections as to the knowledge of the Bible, consequently, for the abolition of sectarianism and jarring opinions about the meaning of Scripture; and for the establishing of one mind in all, and bringing in that everlasting Righteousness of which the Scriptures so much speak throughout their pages from end to end. Hence, wars, and violence, and oppression, and evils of all kinds will cease, and man's happiness be perfected; and the earth shall enjoy the Goodness and Mercy of Him that made her.

The writings of the before-named author must, therefore, be interesting to all people desiring that good state of things which God promised by the Prophets down through time.

These works show how this happy period begins, or is ushered in at this time, in showing of which numerous hidden truths of the Scriptures are revealed, which will give joy and peace to each loving inquirer and humble searcher after Divine Knowledge. They are, therefore, recommended to the candid perusal of all people.

### INTRODUCTION.

(Printed in 1874.)

NEARLY fifty years have elapsed since JOHN WARD was moved by THE SPIRIT (in the year 1825) to forsake the affairs of the outward state, and devote himself exclusively to the Divine calling, which so evidently wrought a New Life within that he found it impossible to pursue worldly business longer.

In the Fourth Year (1829), when the Visitation was fully perfected, his first works were printed, and the issue was continued, as far as the means of publication permitted, till his decease in March 1837, or Twelfth Year of his ministration. From a variety of circumstances, which may be readily understood as the works get more widely known, these publications formed but a very limited portion of the writings accumulated during the nine years by the unrelaxing labours of the author. The effect of what has already gone forth from the 'New Man' (by speech, publication, and distributions by post), is very apparent and discernible, in the new ideas and (seemingly) original thoughts broached since by men of repute in the world, who scruple not to avail themselves of portions to suit their purpose, and thus acquire

fame for themselves as advanced thinkers, without acknowledging the source of their information.

As hitherto-published pamphlets, have admittedly been few in number, compared with what might have been issued, had not the apathy and indifference of the people, and their disregard of a purely mental doctrine unrecommended by visible works and outward forms, produced so extremely limited a circulation; it is now proposed, as commemorative of the Fiftieth Year (1875), to make an effort to give the bulk of the writings (so inadequately represented in comprehensiveness previously) to the public by the establishment of a regular continued series.

There is manifestly great progress in general religious thought and freedom of opinion, ascribable to the teaching of the New Man, as before stated, since the date of his coming forth to the present period, so that a more cordial reception may be looked for than formerly was given, when the public mind was scarcely ripe or sufficiently educated by experience, to embrace the New Spiritual Religion.

From so vast and voluminous a store of MSS. the difficulty appears to be, where to begin and how to select, and there will certainly be need of patience, and also suspension of judgment, till the whole category is published, for the answering of every question, and solving of doubts, which will naturally arise in the mind on perusal at first. And readers cannot expect to be put in possession of all the facts concerning this

### ZION'S WORKS

nderful Mission at once, but must await the event and planation of all things, which is assuredly promised due course.

Though several works were, of course, indited in the irs preceding the Imprisonment, it is intended, as liminary to the entire series, to make a commencent with the most important productions (as to length I doctrinal matter) compiled during the enforced, ugh unenviable, leisure gained by the 18 months' itrary confinement, which had nevertheless this rantage—recognised at the time and since realised—t it enabled him to do in writing, an amount of planatory work which could not otherwise have been lieved, on account of the pressing and multifarious plic duties that devolved upon him as the Founder

be their bounden duty after the pretensions made to Scriptural knowledge by the clergy of this country.

All the efforts so far used to diffuse the new intelligence, or awaken an interest and promote further inquiry into its origin, have appeared ineffectual. Not a single response received to the numerous pamphlets distributed through the post to most men of note (as per the List kept), though inquiry was specially invited. Private letter-writing and communications to the press have, as a rule, been either ignored or treated with heedless unconcern.

These introductory remarks are, therefore, confined merely to a bare recital of facts, and what may be considered necessary details of the design of publication. The works themselves will furnish, as they go forth, a complete biography of the author's spiritual experience, and likewise, to a great extent, a history of the outward events connected with his Mission. Besides, nothing can be said but what is derived from his MSS., as the original source of all new thoughts, and the final judgment Nevertheless, should some feel in spiritual matters. anxious to ascertain further needful particulars respecting the Work and its Founder, and condescend to inquire in serious sincerity, such will be answered with pleasure and respect.

All communications with regard to 'Zion's writings,' which have been widely scattered through the many private correspondents desirous of instruction, applying

by letter to him, and his own frequent contributions, to his followers, will be most gladly received; as there is reason to suppose that many letters yet remain in private, though so large a portion is gathered here. And each line of his will be demanded in due time for the sake of Divine Truth.—C. B. H. Birmingham, 1874, or 49th Year.

# A CRY FROM THE COUNTY GAOL OF DERBY. (Addressed to the People of England.)

### THE REAL AND FANCIED 'SAVIOUR.'

FRIENDS AND COUNTRYMEN,—For several years past we have solaced ourselves with the pleasing thought that persecution for religious opinion's sake had entirely ceased in this country, and that that horrible spirit would never more dare to show its frightful face here. For a long time it has been the boast from the pulpit and in the Bible Associations and Tract meetings, and all such places, that there was now no persecution on account of religion, and that every man could enjoy his opinion; and every sect could meet amicably together to promote the great cause of religion, in sending out missionaries to foreign parts, and in sending the Bible abroad, etc., etc. 'Tis true that they have, however much they have differed in their opinions upon the meaning of Scripture in many points, united together publicly, or seemed before the people to be very amicable one with the other, however animosity may lurk privately in the breast of each that differed from the other; but as each sect had their different establishments to keep up, it was to their interest to make a show of good feeling at anyrate, and of union in public, so that one sect should help to prop up the other, and by

## ZION'S WORKS

means they have obtained the money from the to keep up the whole concern.

to the different chapels on the next Sunday, after neeting so seemingly unitedly in the general meeting lible or Missionary cause, and to hear the different ners condemn even those with whom they so united one grand cause, and by the influence of his speech ds the husband home to quarrel with the wife, who elong to another sect, and the wife the same, to be iance against the husband; and could we look into es, and see the division and distraction that exists en the nearest and dearest relatives on account of fference of opinion about the meaning of Scripture, he one will not eat with the other in some families, seet at their homes in a friendly manner and refuse

head religious power, called the Established religion, will not meddle with their private jarrings, or concern itself about 'non-essentials' as they call them; and so they thank God that there is no persecution.

But see, now that God has given forth a new light upon the Scriptures, and has revealed the truth of them, and has discovered to us that the Bible is not historically true, but that it is allegory from end to end of it; and that we declare the same, proving that all Scripture was given by inspiration of God, and that they are all mistaken in what they have set up as religion, and that this is the time, this latter age of the world, that Christ comes to be the Saviour of the world, and that he did not come (as they have thought) so long ago to save and redeem mankind; that they have not understood the Scriptures which speak of Christ and his coming; these things being told them, and clearly shown to be right-what we assert, right and true according to Scripture; this is unbearable, however clearly it is shown by us, and they cannot overthrow us, or gainsay (by Scripture) our arguments. But it strikes at the root of the almost universally received opinions concerning Christ and the Bible. See now how this monster (persecution), though apparently so long dead, shows its impious and detestable head, this furious beast has lain still and quiet because there was nothing to vex and rouse him up, but now he is touched to the quick with the assertions we make, and the proofs we give of the truth of our doctrine, he rears up and shows his venomed claws, and says, 'I must devour you, or I see that I shall soon loose my footing, for a notable miracle is done, and we cannot deny it; we will chastise them, we will imprison them, and charge them to teach no more after this sort, and perhaps the thing will die; they will be afraid of our power and it will spread no further.'

But O thou oppressor, vain are thy efforts to stop the decree, and to defeat the Omnipotent in His purposes. He has purposed thy utter destruction, and the way that thou thyself hast taken to oppose His might will bring it upon thee, for honest, upright, and discerning men will see that the Spirit of God doth not direct men to persecute or prosecute, or punish another, let his doctrine be what it may; and however fair thy outward appearance, this, thy wickedness will be detested in this age of the world, and men will see that the persecutors are not the servants of God, but it is the persecuted, of whom it is said in the Scripture (Zech. ii. 8), 'Whoso toucheth you, toucheth the apple of mine eye,' i.e., they touch the Spirit of Truth that is now given, this Royal fruit, God's eye, or God's light that He has sent, whereby the way of truth and righteousness is discovered, and the way of error detected, and made ashamed to her face. They persecute the Lord, the True Light, and not man only, and 'this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil, and everyone that doeth evil, hateth the light, neither cometh he to the light, lest his deeds should be reproved' (John iii. 19). God is light, as the Scripture saith, and from Him, the Source of light, is light now given in this latter day, by which the true meaning and sense of the mysterious Word of God recorded in the Bible, is discovered, which hitherto

has been unknown, and the light that is given makes manifest the darkness that the whole of the world have been, and now are in with respect to the meaning of Scripture, and the light explains the Bible quite contrary to the way that it has hitherto been handled by those called learned men; and the light shows their opinions upon the Scriptures to be darkness.

It is evident and clear from the Scriptures themselves (if men will make use of their senses), that there was to be a more clear revelation of them given in the latter times, than was known when that Prophet (who was named Peter) wrote his Epistle, see his words wherein he plainly points to a future time (1st Epistle of Peter i. 13), 'Gird up the loins of your mind, be sober, and hope to the end, for the grace that shall be brought unto you, at the revelation of Jesus Christ.' Now, a revelation signifies a laying open, unfolding, or discovering of secrets or mysteries which were before concealed, and it will be allowed that this Epistle must have been written many years after the commencement of the so-called Christian Era, and it is allowed by all professors of Christianity, that the writer of this Epistle was a man inspired by God to write as he did, then certainly God spoke by him, to show and to inform us that Christ (or Jesus Christ) was not then revealed, when he wrote the Epistle; this is so plain that it cannot be denied; and from it we must conclude that Christ was not revealed then, but that he would be revealed in a future time, and great grace was to be brought to the believers at the Revelation of Jesus Christ, i.e., when the mysteries concerning him, and of the mysterious way of his coming in the latter day, should be discovered, laid open and disclosed.

Now I say, we must fairly conclude from what the Spirit of God says by Peter, that when he wrote the Epistle the true knowledge of Jesus Christ was not revealed; this must be allowed, unless men will set up their opinions and wisdom above the Spirit of the Living God who spoke by His servant or prophet, named Peter, and this is the most wicked and impious thing that men can be guilty of; all the immoralities that men could commit are not half so offensive to God, as to deny and resist His Word, and for a man to set up his own opinions in opposition to it. But this great wickedness is thought but little of in this day of great profession, and we find hundreds who have set themselves up as teachers, with this great beam in their own eyes, who are saying too thers, 'Let me pluck the mote out of thine eye.' Unto whom we apply the word of the Scripture (Matt. vii. 5), viz., 'Thou hypocrite, first take the beam out of thine own eye, and then thou mayest see clearly to pluck the mote out of thy brother's eye'; here the Spirit compares the rejection of the Spirit of Truth, the denying of the truth of God's Word, to a beam, and the immoralities and imperfections of the animal nature of man, as a mote in comparison with it. Yet we find those teachers of Christianity, telling the people that all was finished respecting Christ, and all and everything about him was fully and clearly revealed nearly two thousand years ago, and there is to be no more revelation but what they teach and preach to them. But here they

are committing the great evil of denying God's Word, while they are telling the people of their heinous immoralities; what a dreadful thing it is (they say) to break the sabbath, while it is they that are the sabbath breakers in reality, for he that denies God's Word, and breaks the truth of it that men may not find out its true meaning and import, which Word when rightly understood giveth rest to the mind, such a man breaks the sabbath, for the word sabbath signifies rest. So the hypocrite has the beam in his own eye, while he thinks to take the mote out of the eye of another.

He that by the light and influence of the Spirit of God, is made the instrument of opening the truth of the mysterious Word of God even in one point, or opens one passage of the Scriptures in truth, does more as the servant of God, than he that makes a hundred thousand proselytes to his mere opinions upon Scripture, or than those who would turn whole nations of men from their immoralities, and fill their churches and chapels with them, professing Christianity under their blind and erroneous system; wherein they have set up the shadow for the substance, and have set up forms and ceremonies, which must pass away before Christ as snow before the sun, because they are not Christ, but at the best were only designed to represent the spiritual kingdom, until the Sun of Righteousness should arise, and the Day-star arise in our hearts, as the same prophet says, 2 Peter i. 19. Now, it is because this Day has dawned, and the Day-star is risen in our hearts, which star is Christ revealed according to the prophecy of Peter, before mentioned, and because that

#### ZION'S WORKS

ce of which he speaks is come unto us, now at the i, it is on account of it that we are set at nought, so evil-intreated by the professing Christian world, they stand merely in the letter and outside of the ord of God, and their religion is an entire outside gion; therefore they will not know our speech nor language, for we speak of Christ as he is now reled according to the foregoing prophecy, and they ak of Christ as they say he came near two thousand rs ago to redeem mankind, and they call a man rist,' who they say died literally upon a wooden ss, and shed the blood of his body to wash away ir sins (though by-the-bye they say they are all ked still). And we speak of Christ the Sun of thteousness risen within us, and is our Light in us, our Redeemer in us, is our Saviour in us, and has

Priest, and King, yea, all that I want; he has saved me from my sins, therefore I know that his name is Jesus, as it is written (Matt. i. 21), 'His name shall be called Jesus, for he shall save his people from their sins'; and this is the grace that the apostle Peter tells us was to be brought unto us at the revelation of Jesus Christ, then surely this must be the Christ the Saviour of the world, for this is not an imaginary Saviour but a real one, because I have his power within me, and the Scripture says (1 Thess. i. 5), that 'the kingdom of God is not in word but in power, in the Holy Ghost, and in much assurance.' Then it is plain that we have the best of it, for my Saviour being the True Light, he is that to me to enlighten my understanding, to show me that we are of God, who have Christ in us for our Saviour; and that the whole world, who talk about a crucified Saviour in the way they do, and he being no Saviour to them, lie in the wicked one, i.e., they are in the great error, to believe that Christ came so long ago and was then revealed as the Saviour of the world, when the Scripture so plainly tells us that he was to be revealed in the last time, and that then the promised grace should be brought unto us, 'who were kept by the power of God unto salvation, ready to be revealed in the last time' (I Peter i. 5).

Now my Saviour has saved me from hell, which hell was in myself, a bottomless pit of darkness, anguish, sin, and woe; he has saved me from damnation, i.e., from condemnation, as it is written (Romans viii.), 'There is now therefore no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit, for the law of the spirit of life in Christ Jesus has made me free VOL. XIII

from the law of sin and death.' So my Saviour saves me from damnation, he is in me, my Wisdom, i.e., my Light, my Righteousness, Sanctification, and Redemption. So my Saviour has saved me from that general and prevalent and horrible delusion, viz., that after the death of the animal body, the soul must go up, up, up, far above the sky before it can go to heaven, or experience these things; this is a damnable delusion, but one of the grandest that ever priestcrast invented to keep up their crast. good, do all your priest tells you, attend to their preaching, take the ordinance of the Lord's Supper regularly, attend to your daily prayers, and follow all their ceremonies, be christened by their forms, be confirmed by their Bishop, go to church every Sunday, and be strictly moral according to the lessons they set you, and never say of your parson that he does ill in anything, no, not even if you know him to be living in vice, it is enough for you to mind what he tells you. So live, and so do, and then when you are dying he will absolve you from all your sins, by the power that is given him, and he will ensure you a good place in the ethereal regions; and then he will bury your corpse in the Churchyard that has been consecrated by the Bishop, and consequently must be 'holy' ground, there he will deposit your body in that holy spot, and lay you down in the grave in sure and certain hope of a blessed resurrection. Alas, alas, when I can prove that this animal body will never rise again.

Now my Saviour (Christ) being my light, he has saved me from this horrible delusion, and from all their delusions, therefore I ask now who is the Saviour? Is it some man that came two thousand years ago to be their Saviour? and has never saved one of them from sin, from hell, from the devil, from damnation; and leaves them in the midst of all their horrible delusions, so that they tremble at the thoughts of death and eternity, and shake with fear at the thoughts of a lake that burns with brimstone and fire, into which they fear that they shall fall when they die?

Is not that the Saviour that is now revealed in me, and saves me from all this, rather than the one they talk of, surely he is the Saviour, because he saves, he cannot be the Saviour that does not save; so I boast of a Saviour according to the Scriptures of truth, the Saviour that does as was said of him, viz., that he should save his people from their sins, and should destroy death, and him that had the power of death, which is the devil; the Saviour that should finish transgression, and make an end of sin in me, and should bring in, or establish everlasting righteousness in me, and should save me from the fear of eternal death, who, before he (the Saviour) was revealed in me, was all my lifetime subject to bondage, but he destroyed my lifetime in me by his power, and the life that I now live is his life, which is the glorious liberty of the sons of God, free from bondage and death, having the Son of God, the Eternal Life in me, who because he lives eternally and everlastingly, so I live eternally in him, for he is the 'house not made with hands, but eternal in the heavens' (2 Cor. v. 1). My heavenly incorruptible body, my kingdom undefiled that fadeth not away. Now this is not a fancied Saviour, but a real and substantial Saviour, and this is the Saviour that we preach,

denying the nominal 'Saviour' that nominal Christians talk of

Now, friends and countrymen, this is the Saviour that Zion (by name in the world John Ward) preaches, and for preaching this true and real Saviour, Jesus Christ, who is now revealed, I am, and my companion with me, C. W. Twort, thrust into this prison. Certainly, besides preaching this only Saviour of Sinners, and speaking of the grace that is come unto us now at the revelation of Jesus Christ, we did feed a few poor people on the last fast day, 21st March, and a parson who came to destroy, and did destroy our property (bills that were pasted on our window shutters), was prevented of doing so any more, by receiving a little proper chastisement from the hand of my friend and brother Mr T., and these are our crimes in full; we will hide nothing from you, this is it for which we are sentenced to suffer imprisonment for eighteen months from the 4th of August last; here we are shut up from society and not allowed even to see any of our friends, only for one hour in the week, and then we must speak to them and they to us through iron bars, we see not the face of a human being all the week (except in the one hour I mention) but the Governor of the prison and one or two of the other officers, all of whom, we must say, treat us with great civility; this I must say to their praise. But as to those who have instituted the prosecution against us, and carried it on till they got us thus imprisoned, and the judge that condemned us, seeing that it is for our belief of the Scriptures alone that we are punished, our opinion of

them is that such is their spleen, because we contradict their notions of God and His ways towards the human race, that had there been a law that would oblige us to resign our lives for our offence, that they would have very gladly ordered us for execution immediately, thinking they would do service unto God to cut off from the earth everyone that differed in opinion from the Church of England, and dared to expose the wickedness done under the protection of the black gown.

We were charged in an indictment, with bringing the Christian Religion and the Clergy of the Church of England into contempt. In answer to the first of these charges, we say that it is impossible for us to bring the Christian Religion into contempt, for if a man is a Christian indeed, no one can persuade him out of it, because he has the witness in himself that Christ is born into the world. They are under a mistake, we have brought into contempt that which they have set up for Christianity; that which they call Christianity, and yet has no traces of it, we have brought into contempt, this we acknowledge to have And as for bringing the Clergy of the Church of England into contempt, we had no need to do that, for their own conduct has sufficiently done that already, of which none that read the Bible, and compare the conduct of the clergy with it, can be ignorant. In the first place, when they are ordained, they are ordained by man, and not by God, they swear that they are called by the Holy Ghost, when the Lord has not spoken to them, nor called them, nor commanded them at all;

and they deny God speaking to any man, they deny immediate inspiration of God in these days, although they pray on the Sunday at Church, 'Cleanse the thoughts of our hearts, by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name.' Now, here are men praying for the inspiration of God, and saying that the Holy Ghost called them to be ministers, and at the same time deny inspiration, and persecute those that are really inspired, and they would persecute to death anyone that did profess to be called of God, and yet they say that God called them to be a Bishop, Parson, or Minister.

I cannot go any further without observing what the good and merciful judge Park said when he tried us. He took up the Bible, and while it was in his hand, he said, 'I am sure no one ought to speak against the Bishops, for he that desireth the office of a Bishop, desireth a good thing.' Then the learned judge read the first verse of the third chapter of St Paul's first epistle to Timothy, which says, 'This is a true saying, if a man desire the office of a Bishop, he desireth a good Thus far his lordship read, but it seems his conscience would not allow him to read any further, no, that would be bad policy indeed in his lordship, he was too good a 'judge' to expose the secret in an open court, for in a few following verses of the chapter you are informed of what character and stamp a Bishop ought to be, and what ought to be his practice. the good lord judge, knowing that there was not a Bishop in all England that answered the description

there given, or that had the qualifications there laid down by the Holy Ghost, no, and bring the two Archbishops along with them,-his lordship very wisely shut the book and read no further than the end of the first It is a good thing indeed to get on from a curacy to a bishopric, for the salary is much larger; there is a deal of difference between having forty and fifty pounds a year, and doing all the work, to having some thousands a year, and do no work at all, only to preach a sermon now and then on some particular occasion, or to consecrate some new-built church, or to make holy some piece of ground to bury the dead in, or to confirm those in the faith that have learnt their catechism; so the office of a Bishop is certainly a good thing indeed, so far as making a good provision for the body, and the keeping up of outward pomp and hypocritical show, which things are not according to God's ordinance, but are of the world of evil.

It is a true saying indeed, if a man desire the office of a Bishop according to God's ordination, he desireth a good work, i.e., he first desireth to have done in him, by the power of God, that 'good work' that God promised to do in man in the fulness of time, and that is, that by the Almighty power operating upon his soul, he might be made a partaker of the Divine nature, that all the powers of his soul might be brought into the obedience of faith, that God (in the power of His love and wisdom) might dwell in him and walk in him; and having thereby overcome evil he has the name Jehovah written in his heart, according to that word which saith in Rev. iii. 12—

'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which cometh down out of heaven from my God, and my new name.' Now this is the good work of which the Word speaks, and this good work is desired by the man, not from any wish to be raised high in ecclesiastical dignity and to wear a mitre, and to be made a prince in outward and worldly religion, to be called 'right reverend father in God'; no, no, such things are had in abomination in the sight of the pure and undefiled spirit. But the man whose lot it is to be made a bishop according to God's ordinance, desireth only to be delivered from evil, and that he might know the love of God for himself, that love that passeth all understanding and knowledge, that is taught in the schools of art and vain philosophy. JOHN WARD.

CHARLES WILLIAM TWORT.

(Sentenced to 18 months' imprisonment, Aug. 4, 1832.)

### HEREAFTER—THE BARREN FIG TREE, Etc.

To the Editor of the 'Derby and Chesterfield Reporter.'

DERBY COUNTY GAOL, August 26, 1832 (Year 7).

SIR,—It was not until to-day that your paper fell into our hands, or no doubt you would have heard from us sooner, as some part of the statement made respecting our trial requires an answer from us. It would have been but justice in you, sir, before you published to the world the speech of Mr Clarke, K.C., either to inquire the grounds he had for making such assertions as he did respecting us, or to have said something upon it afterwards.

Had this evil counsellor taken the trouble to read the writings of Zion, he would not be left to commit such wickedness as to say that Jesus Christ is denied in them, or a future state either, but in those writings these subjects are scripturally handled, and the vain opinions of those that make a trade of religion, deprecated and scripturally condemned, and refuted beyond contradiction, and beyond the power of the students of the Universities to overthrow with all their learning. Zion has boldly challenged them to meet him in argument upon the Scriptures, but they are too great cowards, no, they will meet him with law, and by taking advantage of it manifest the glory of their holy religion, by imprisoning whom they cannot

conquer by argument. I beg leave to ask you, sir, what does Mr Clarke's speech prove, does not the whole tenor of his speech prove to every discerning man, that we are imprisoned for our religious opinions and for nothing else? You must admit that it does, and in what part of the Scriptures is there recorded a command of God to imprison or punish a man by law, for differing in opinion from the established religion of the country in which he may live, or, if there was such a person on the earth as Jesus Christ 1832 years ago, whom did he persecute or prosecute by law? or which of his disciples did he command to do so; could the clergy lay their finger upon any command of God for pursuing such a line of conduct, or show us any part of the Gospels where a precedent for it appears, then they shall be blameless, but they say, and do not,—they make a boast of their holy religion while they practise cruelty upon their fellow men with all the ease and composure imaginable, thinking that God is altogether such a one as themselves. They have the law of the land on their side as yet, but the Scriptures they have not, but they are point blank against them; why do the clergy tell men to read the Bible, why do they so vehemently urge us to read it? They have done well, for I have taken their advice and have found by that blessed book, that both their doctrines and practices are wrong, and are condemned by the supreme judge, Jesus Christ, whom I know to be the judge of quick and dead, and whom my adversaries know not, or they would not put me or my companion into prison, for if they had that Spirit in them they would not lie, nor by false accusations injure another, and had they Christ in them they would be filled with

mercy and good fruits, and would act without partiality and hypocrisy, and they would be peacemakers, and not like the Reverend Mr Dean, a breaker of the peace.

Ward says that he is the Messiah, says the eloquent and Christianlike Counsellor Clarke; the learned gentleman ought to have consulted the dictionary before he put a gown and wig on, and stood up to ridicule what he knows nothing of, he would have seen that the word, or title Messiah means anointed, and we can tell him further that Ma-she-ah (Messiah) signifies drawn or drawn upon, or preferred, and applies to a regent, governor, ruler, bishop, or steward (of the mysteries of God). Then I am the servant of God, I am the one anointed with the Divine Spirit, which Spirit is Christ, the light, or sun of righteousness, and in this I glory, viz., that Christ dwelleth in me, and that I am appointed by God to give forth the true meaning of the Scriptures. Is this blasphemy, to say that Christ is in me? 'If Christ be not in you' (says the Scripture) 'ye are reprobates,' and again, 'If Christ be in you the body is dead because of sin, but the spirit is life, because of righteousness.' Then I do assert that this is the true Christ, and that there is no other Christ but this Christ -that must be in us, and this is the Christ of whom the Scriptures speak, and he is the Son of God, and he alone is the Saviour and Redeemer of the world, and this Saviour (the Word) is begotten in me by the power of God. Do I then deny Christ? O no, but my adversaries do deny him, and crucify him afresh, and have put him to open shame by ridiculing him in the way of his coming, and this they have done in the court of Derby. Allow me here, just to explain or to show who Christ is. The Scripture says that God is

Light; then Christ or Cris (the Sun) is the Divine light put forth from the Divine Source in the due time, he is the Light of the world, the true light, designed to enlighten the human mind in the latter day, for as God is a Spirit, his son Christ is a spirit also, a principle, the Divine principle of love and wisdom. Then this Divine principle being begotten in me, makes me an heir of God, and a joint heir with Christ, and the Son of God by adoption, I being the vessel chosen for Christ, the True Light, to come in now in this latter day, and am thereby made the servant of God - Ma-she-ah, drawn by God, and drawn upon, i.e., having the Spirit of God, the New Man, who is preferred before the old man. God's bishop, overseer, and steward, one Christianed or baptized into Christ, having put on Christ (to speak in Scripture language). Messiah then, sir, is one anointed with the Divine Spirit, that he might be thereby qualified to act under, and by God's special and immediate authority; God (by His Word) 'dwelling in him and walking in him.' And now, sir, I ask you, is there a Bishop, or Clergyman in the land, but who has made this profession? I say not one, for they all swear that they are called to their office by the Holy Ghost, and swearing thus, they profess to be Messiahs, they profess to be Anointed. But the difference between me and them is, that they have not the credentials, but I (by the power and spirit of God) have.

Zion and Shiloh are one and the same character; you, no doubt, know what the name Shiloh signifies, i.e., 'Sent,' meaning one sent of God, who has in him the Spirit of Truth, wrought in him by the special working of God's power in the inner man, without which no man is a

preacher of righteousness. 'How,' says Paul, 'can they preach except they be sent?'

Zion is the Church of God, 'the pillar and ground of the truth,' the dwelling-place of the Lord. And God, by His holy Spirit, has given me this name, as being the firstborn from the dead, and when thousands and tens of thousands are purged from evil by the Holy Spirit, the whole are one Zion, for then will be fulfilled what is written respecting the power of God in man in the latter day, viz., 'I will dwell in them, and walk in them' (saith God), 'they shall be my people, and I will be their God, and their sins and their iniquities will I remember no more.' This, sir, is to be the happy and glorious state of the Mount Zion Church in this latter day, unto which state no people were ever brought as yet. Zion further signifies a heap, a tomb, and looking-glass, and also dry land; perhaps some of the 'divines' will explain why so called, and if they cannot, sir, apply to Derby County Gaol, and you will find that there is a God in Heaven that revealeth secrets, and revealeth them to His servants. I think now, that you will not say that the writer denies God, or His Son, or the Bible; no, sir, I know God, and my mockers and despisers do not; I know His Son, but my enemies do not know him; I know the Bible, but they All this I know by the power and spirit of God, and to Him I give praise for the same, and had the monsters in human shape taken the trouble to read what I have written upon the Scriptures, it may be that they would not have committed the heinous offence of false swearing and of persecuting the Spirit of truth, by circulating such lies and falsehood, and casting the servants of God into this place. But we forgive them, and only wish that they might know the truth, that thereby they may be freed from their evil nature.

Is it necessary, sir, to hold out the endless duration of hell torments to men, to make them do right? what an insult to the human race. What? are the human race ever to remain in this degraded state? must they be frightened into just principles; is not the human mind capable of acting from a more noble principle than from the fear of everlasting damnation? I acknowledge indeed that when the minds of men become enlightened into the subject, they will break the chains that have so long held them captive, and cast off the galling yoke of priestcraft, that has invented the idea of the eternity and endless duration of torments after death. This, the 'great ones' have invented and imposed upon the minds of the lower orders, in order that they might have full dominion over them, and they have had it hitherto, but they will not have it much longer; it was allowed them thus to impose upon the world until the time of the Reformation, i.e., until the time should come that God should give the true meaning of the Bible, which knowledge should reform the minds of men, teaching them by the spirit in the inner man to give that worship to God that alone is acceptable to Him, which is love, and that is all that God requires of the human race, and in the performing of this worship we shall want no gorgeous palaces, no solemn temples, no costly edifices, no bishops, no parsons, for every man has his chaplain in his own heart, and that chaplain is the Lord; and the true

knowledge of God, and the enjoyment of His mercy and goodness, will end the day of ecclesiastics. They won't be pleased at this, no, I do not expect it, neither do I mean to please them, for (Gal. i. 10) 'If I yet please men I am not the servant of Christ.' 'Think not that the Lord is come' (just at the present), 'to send peace upon the earth' (no indeed), 'but a sword' (Matt. x. 34). 'Yea, a fire, and what will ye, if it be already kindled' (Luke xii. 49). And 'he that has no sword, let him sell his coat and buy one' (Luke Now, sir, as the just judge, Mr Park, and others said on the day of our trial, and you have stated the same in your paper as the echo of these just and wise men, that we endeavour to persuade men that there is no hereafter, you will allow me to contradict these false assertions, which have arisen from their ignorance of the doctrine we teach, and to give you the scriptural view of hereafter; we will show you that we do believe in a hereafter. But, sir, in writing a little upon the subject of hereafter, you will allow me to take a text, if you please, and I will stick to my text like a true parson. I take it from the Gospel by Mark xi. 12, 13, 14, particularly the 14th verse, the words of which run thus, 'when nothing but leaves was found on it. And Jesus answered and said unto it, No man eat fruit of thee hereafter, for ever, and his disciples Now, sir, there have been great religious disputes about this fig tree, one writer saying that the meaning of it is this, and another that, for most of them believe that there is something in it more than the mere history of the fig tree being cursed. I will

#### ZION'S WORKS

trouble you with the different opinions of the arians about it, but none can make this cursing he fig tree agree with their doctrine, and none of a have been able to satisfy their people about the ning of it. But we will tell you what it means few words, not that we know of ourselves, but I it to you as the revelation of God, God has made we the meaning of it.

Now the thing altogether is a figure of what should e to pass hereafter, i.e., in the last days. The fig represents the old long-standing professed Christian rarchy, up to this present time. The Lord is come e Spirit of truth is revealed, and he has come to fig tree, hungry, and he finds nothing on it that satisfy his appetite, 'I was an hungred and ye e me no meat'; he finds the fig tree covered with

and have Bible Societies, and Tract Societies, and preaching and prayer meetings, and they say they shape their lives by the Bible; never was there a day when the Bible was so much handed about, and yet the more it is preached upon, and the more it is held up as the oracle of God, and as the revealed will of God, the more religious confusion, difference of opinion and sectarianism, and all kind of corruption and wickedness, prevail; and what is the cause? Why, sir, the tree is covered with leaves only, there are no fruits of righteousness that are pleasing to God, they tithe the fruits of the ground to fill their pockets with the labours of the poor; but they forget the weightier matters of the law, viz.: judgment, mercy, and faith. These fruits are not found on the tree, no, there is nothing but leaves, nothing but the recorded Word of God, and that they corrupt by their false interpretations of its meaning, and one sect is at variance with the other about it, and she that calls herself the standard or the mother church, determined to keep her standing though now on fire in so many places she, now, seeing that she is losing her popularity, her priests having brought her into contempt and disgrace by their rapacity and unfeeling disposition toward the poor, while still they demand their tithes and offerings, and all that a priestridden government allows them, - and seeing now that she cannot stand by fair play, will use the sword, she will cast those into prison, that are compelled by the Spirit of God (who has now cursed this barren fig tree) to set her iniquities before her in the open daylight.

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The curse is upon Babylon, the morning is come, she shall wither away and be dried up by the roots, for on her there is nothing but leaves, and the 'hereafter' is come. 'No man eat fruit of thee hereafter, for ever,' i.e., cursed art thou, thou hast nothing on thee but an outward show, thou art dressed up to allure, thou deckest thyself with the Word of God, the leaves, but the Lord can find nothing in thee that can give him pleasure or satisfaction. Ye have no meat for him, your doctrines, your sermons, your pomp and parade, and your ostentatious ceremonies are only at best but leaves and outward show, so the time is come that thou must be cursed, and fall, and die, for thy fig leaves could never cover man's nakedness, and hereafter (i.e., in the latter day) no man shall eat fruit of thee, no, thou must wither away, thou hast been tried long enough, and yet nothing is found upon thee but leaves. Now, sir, what think you, do we not believe in a hereafter? Yes, indeed we do, and we believe in rewards and punishments too, in this hereafter state, when tyrannical governors, clerical oppressors, and all that would 'grind the faces of the poor' and not suffer them to raise their heads above beggary, will meet their reward from an honest and good meaning people, whom God will make instruments in His hand to bring their fears upon them, and end the day of oppression; and virtue will be rewarded with deliverance from the cruel hand of oppression, from the 'holy' Religionists, who because they have power on their side, apply to that power, and by it oppress. distress, and imprison those whom God has raised up to reprove them, and to tell them of their faults, that

they may amend before it is too late for them to recover themselves, and that they may escape the judgments of God, that are fast coming upon all that have only leaves upon them, and not fruit. Doth not the Scripture say, and think ye that it saith in vain? 'Woe unto you rich men, weep and howl, for the misery that shall come upon you, your riches are corrupt, and your garments are moth-eaten, the rust of them shall eat your flesh as it were fire; behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you.' This you will find written in the Epistle of James, and these are some of those future punishments, that in this hereafter time will come upon those who are found in these practices.

The time—the future time—is come, the latter day, the last time, when the Word of God so long on record and its fulfilment (seemingly) so long put off, will come at last, and is coming. There is no way to escape, no darkness or shadow of death, where the workers of iniquity can hide themselves, because the hereafter is come, when punishments and rewards too, will be dispensed by that Hand that cannot err, and this Hand will strip the false profession of its leaves, and leave it naked and bare, and no man shall eat fruit of it hereafter for ever; for God has planted a tree now in the earth that will bear fruit fit for Him to eat, one of His own planting,

and therefore is fulfilling what is written in the Scriptures (Ezekiel xvii. 24),—'And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.' Now, sir, this is the hereafter state, so Judge Park has told a falsehood, and you have published the same to the world in your paper, for it is evident that we do believe in a hereafter. In the former time evil has reigned, but in this future time (the latter day) i.e., the hereafter state, evil is put out, corruption will be overcome, faith shall wax strong, and iniquity shall be driven from the earth, with all her detestable train; and are you a Christian, Mr Editor, and not glad of this? O for shame! what? not be glad to see God fulfil His Word? Why, what's the matter? Are you afraid that if all the by-shops are shut up, or put down, that your shop must be shut up too? Depend upon it, that if your trade depends on them your fears are not groundless. You have cause to fear, for down they must go, and great will be the fall.

Why, but the Judge said that we reported that man has no soul, and that man does not live in heaven after he dies. O, but allow me to say that you make a grand mistake, we never said such a thing, for we know that man does eternally live, and cannot die, for God is his life, when he is made a man, by the man Christ dwelling in him, then he is a 'man' and not before; but prior to this he is a beast (so saith the Scripture) whose spirit goeth downwards, i.e., it is satisfied with earthly things, its food is the husks, or

outward shell of the Word of God, 'the husks that the swine do eat,' it is satisfied with the leaves of the fig The spirit of the beast goeth downward, see Ecclesiastes iii. 21, but the spirit of a man ascendeth, the beast whose spirit goeth downward can commit murders by wholesale, and call it a holy war-to destroy the lives of thousands of his fellow creatures, opinion's sake, and many beasts professing Christianity have done this, and it cannot be denied. The beast thinks he does God service when he puts the law in force, and thrusts into prisons those who do not look downward as he does. It is blasphemy with him if he sees a man looking upward; the dog begins to snarl at him directly and to bite at him, and he says, 'Come, we will have none of your sort among us, you are looking upward; you are looking for God to fulfil the Scriptures, and we know if He does, that our time is up. We will put you into prison; we will punish you by law; we will compel you to eat as we do, or you sha'n't eat at all.' But, ah, this is in vain, they cannot compel a man to be content with dog's meat.

Now, is it not more merciful in God, that He should cause those spirits of beasts to become quite extinct, than to put them into such torment, as the ignorant say the wicked must endure after death? And extinction is the end of them, thanks be to God for it. Could you rejoice to know that all the wicked Kings, the murdering and cruel Emperors, and all those 'religious' men that invented the Inquisition, and all the Jews, and all the Turks, and all those that

deny Christianity, and all the wicked millions of wicked men that have inhabited this globe, under the dominion of falsehood; could you, I say, rejoice over thinking that they have been now for thousands of years writhing in the everlasting torments of fire and brimstone, and that they must be enduring this, duration without end. Ah, no, God is not such a Being as to inflict such punishment upon poor human beings; but the spirits of the beasts of former ages have passed down through all, and gone from one to another, and here they are inhabiting the bodies of men now, as you may see by their conduct, for if this was not the case we should not now be in prison, nor would anyone be suffering for their opinions upon the Scriptures. Then I must tell you, sir, that there are none that ever lived. at any time, however impious or immoral they might have been, that were sent into such a state of torment, nor is there such a state of torment as Babel teaches. they teach it because they are ignorant of the meaning of Scripture, for Scripture is not explained at the Universities; no, God does not go there, He comes to the humble dwelling of the lowly, who seek Him sincerely; He goes to none that make a trade of His Word, and who only study to make merchandise of men's souls (to use Scripture language), who sell the righteous for silver, and the poor for a pair of shoes (Amos ii. 6). No, no; God chooses the despised things of this world, and base things (so counted), and things that are not, to bring to nought things that are, that no flesh should glory in his presence (see I Cor. i. 26, and on). God does not use Kings nor Statesmen, nor

Judges, nor Bishops, nor Parsons to explain His Word, He would not give them that honour, lest it should be said that learning and study at the College did it; but He gives His Spirit to those that did not seek the honour that this world giveth, 'how can you believe' (saith the Word) 'who receive honour one from another, and seek not that honour that cometh from God only' (John v. 44).

Well, now, Mr Editor, I will tell you another thing, which, perhaps, will be rather astounding to you, and that is, that as no man ever was sent to such a state of torment as your clergy teach, so no man ever went to heaven, but one, since earth was earth, and water, water, and if I give you a Scripture for the proof of this assertion you will surely be satisfied, for the very clergy tell you to go by the Bible, though they don't do it themselves; but they sit in Moses's seat, so all that they tell us to observe and do (in this way), we do, and in so doing we have found out their craft, and are now revealing their secrets to the world. And we have found out that the Word of God says this (John iii. 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man who is in heaven.' Now, sir, are the Scriptures true? Yes, indeed they are true. Well, then, if they are, you see there are none gone to heaven, no, not one ever did but this one, viz., the Son of Man. Now let God be true, and every man a liar that would say contrary, Amen. Then where are all the 'good' people? Why, not in heaven, 'tis certain, if the above Scripture be true, and I know that it is perfectly true. Why,

the Parsons are sending souls to heaven every day, according to their doctrines, and according to what they say of the converts they make. Ah, sir, there are none of them ascended to heaven, they are under a great mistake—according to this Scripture; but perhaps Judge Park, to whom 'religion has always afforded such consolation through his life,' can explain this mystery, or perhaps your Parson will. I would solicit him for an explanation if I were in your place, he ought to be able to explain it, he is paid very well for it. But for my part, I do not mean to cast such a pearl before swinish spirits; but if any serious person wishing to know the truth, make inquiry, they can have it here.

Now, the Son of Man is in heaven, you find by this Scripture, and all spirits that are born of that Spirit go there too, but the spirit of the beast does not; it hates the spiritual heaven, and those that are heavenly are despised in its eyes. They abhor the heavenly mind, and seek to kill it because it tells them the truth, because the Spirit of God is truth, and the world, *i.e.*, the beast, cannot receive it, as it is written (John xiv. 17), 'I will send you the Spirit of truth, which the world cannot receive, because it seeth him not, nor knoweth him, but ye know him, for he shall be with you, and in you.'

The great ones dream of heaven above the sky; But such a brainsick phantom I deny. Heaven is within me, there my Lord doth dwell, In me he reigns, and triumphs over hell. He is my soul, my life, my Lord, my God, And should this body mingle with the sod Can he expire? O no that cannot be,

He lives, and I in him throughout eternity;
Because the wall that once us two did part,
Is now broke down, and we are one in heart;
Bone of his bone, flesh of his flesh, I am,
Not by the outward, but by the inward man.
The Truth itself, and man, in one combined,
In sweetest ties of heavenly wedlock joined.
Nor think it strange, thus saith the Sacred Word,
Man shall indeed be married to the Lord,
Therefore, I boast in my great maker's Fame,
My Husband he, Jehovah, is His Name.

Isa. liv. 5.

Now, sir, I hope by this time you are convinced that we do believe in a hereafter, and that in the utmost latitude of the word, and that what our enemies have reported of us is false in this matter; but as to there being a local place above the sky, where God dwells, this we do deny, God's dwelling place is in man, the inner man is God's Temple, and the inner man is a spirit, a newcreated spiritual being, now in this latter day, and this is man's new soul. God Himself is a Spirit, and this newcreated soul is of God, and dwells for ever with Him. This is that 'new heart, and that right spirit' that God said He would create in man in the latter day, and His time is come, and this work God has begun, and it will go on. But this great work of God our adversaries do not understand, as the words in the Scripture saith, Habak. i. 5, even so it is in this day, Ho! all ye among the heathen, and wonder marvellously, for behold I work a work in your days, a work in which ye shall in no wise believe, though it be told you.' Therefore, sir, we are by no means surprised at the wrong judgment men draw concerning us, nor at the slanderous reports they report of us, nor are we surprised at the way they treat us, for the

Scriptures foretell that so it should be, which I will show you from Scripture, and with this I shall conclude my long letter. See Rev. ii. 10—'Fear none of those things which thou shalt suffer, behold the devil shall cast some of you into prison, that ye may be tried.'

# LETTER ADDRESSED TO THE THEN ATTORNEY-GENERAL, SIR THOMAS DENMAN.

(On the Prosecution.)

SIR,—As I believe you would be sorry to make a mistake, especially when such would tend to greatly injure two individuals plunged (through error) into a state of suffering, I beg leave to say that what you asserted in the House the other day, respecting myself and fellow prisoner, Mr Twort, was incorrect. You said that we were not prosecuted for blasphemous writings only, but for having disturbed the public peace on the morning of the Fast Day, and for committing an assault upon a Clergyman.

Now, Sir, there was no evidence produced at the trial which went to prove that we had disturbed the public peace on the Fast Day, or on any other day; and as for the assault—if such it can be called,—it happened on the 15th of the month. The Rev. Mr Dean three times demolished placards announcing my intention to deliver an address, exhibited on our window shutters, and once he was admonished not to do so again, yet he nevertheless persisted after this admonition, and I appeal to yourself if by this conduct the Rev. Gentleman himself was not the disturber of the peace, and the sole instigator of

what happened between Mr Twort and him. Would you, Sir, yourself stand by and see another destroy your property, and not move to protect it? Or is it because Mr Dean is a Clergyman of the Church of England as established by law, that his unlawful conduct should be passed over unnoticed, and the really innocent made to suffer? This is unjust: and it is for this assault that we both are sentenced to 18 months' imprisonment, when it was proved in Court that I was not concerned in the assault with Mr Twort, and that there was no conspiracy between us to commit an assault, as we were so unjustly charged with upon the oath of the Grand Jury.

For what then am I imprisoned, but for what I have written upon the Scriptures, and for publishing my views of their meaning to the world; and the way I explain them differs from the received opinions and notions of the Christian world; and because of the difference they are called blasphemous writings, and they are so called without bringing one solitary proof that they are so, only they differ, as I say, entirely from the prevalent opinions of the world, professing Christianity.

Justice Park's speech to the Jury, and his address to us when he was about to pass sentence upon us, prove that it was not for the assault or disturbing the peace of society that we are imprisoned, but for difference of opinion in religion alone. And the Judge undertook himself to be both Judge and Jury, for after he had addressed the Jury, and said all that spleen and bigotry could dictate to injure us in their minds, by telling them that we were awful blasphemers, that we denied the Saviour of the world, etc., the Jury turned round for

a moment, under pretence of deliberating, and then the foreman came forward to give the verdict, and was giving it thus: 'Guilty, My Lord, Twort guilty of the assault, Ward not.' Here the Judge stopped him at the word 'not,' and said, 'O, I'll tell you what you mean and how you must give your verdict; you find Ward guilty on the first, fourth, and sixth counts, but on the fifth count no conspiracy being proved, Ward is not guilty. Twort is guilty of the assault. And Ward and Twort both guilty of the first, fourth, and sixth counts. This is what you mean.' The foreman and the rest of the Jury made no answer, but merely nodded assent to the Judge, and the business was done for us. Is this, Sir, Trial by Jury? Alas, if this is allowed, to have a Jury is a mere mockery, and a man must be in danger of being deprived of his liberty, at the discretion of a Judge whose religious opinions lead him to believe, that he would be doing God service in punishing all those that differ from the Church of England, in opinion upon the Sacred Scriptures. I am unwilling to say so much of Judge Park, but the spirit that he manifested towards us, obliges me to do so. He was determined that we should be found guilty; but a just Judge would read what was reported to him as blasphemy before he would presume to condemn. And the same I would say of yourself, Sir, and of Mr Percival. Let my writings be read, and all through them it will be seen that I give glory to God in all that I say. The Scriptures are mysterious and never were understood by man, neither could they be understood till the fulfilment of them took place in the manner described in my writings.

Never was there a more unjust prosecution than the one instituted by yourself against Mr Twort and myself. Had we been guilty of disturbing the public peace, or of denying the being of a God, and of trampling upon the authority of the Divine Creator, and of teaching men so, I should acknowledge myself and my friend and companion deserving of the punishment inflicted upon us. But for difference of opinion, and for making known the truth of God's sacred Word to the world, the way that we are used is unlawful and undeserved, unscriptural, and unchristianlike.

If I am considered wrong in my explanations of Scripture, it would have been *Christianlike* in Mr Dean, or any one of our prosecutors, to have endeavoured to convince me of my error, and such conduct would have brought a happy reflection to the mind of the person so acting, though he failed in the attempt. But the way that Mr Dean has acted, and yourself with him, Sir, will, when conscience is left to do her office (and one day it will speak), bring a remorse that will not be easily removed. You, Sir, have prosecuted and imprisoned us, for what you call blasphemy, merely because I do not go with the world in their notions about Christ; I confess I do not, but I deny them.

But what is the course to be taken toward us, by those that think themselves right, and me wrong; is it to prosecute and punish by law? Has God given such a command? No, He has not; but His command, through a servant of His, is as follows: James v. 19—'Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the

error of his way, shall save a soul from death, and shall hide a multitude of sins.' This, Sir, is the law for a Christian to follow, and he that will not follow it is not a Christian, but is a breaker of God's Royal Law, which commands, 'Thou shalt love thy neighbour as thyself.'

I do not write this because I and my friend are suffering imprisonment, nor from any degree of irritation; but I should say the same were it another's case, that was so unjustly charged and so unlawfully and cruelly dealt with. I charge you with injustice towards myself and friend, in the first place for instituting the prosecution against us, and in the next, with striving to prevent a petition being presented on our behalf.

From JOHN WARD and CHAS. WM. TWORT.

P.S.—We beg leave, Sir, to present you with the enclosed publication for your perusal, in which you will find no blasphemy, but Divine Truth, and in which you have a view of all that I have written. We do not solicit any favour from you, but we commit our cause into the hands of Him that judgeth righteously.

COUNTY GAOL, DERBY, August 25, 1832.

The following is an answer received frow Sir Thomas

Denman, September 8th, 1832:—

MIDDLETON, September 6, 1832.

SIR,—I have received your letter of the 25th August, which does me justice, in supposing that I would not willingly make an erroneous statement to the prejudice of another; but supposes me to have prevented a petition

from being received by the House of Commons on your behalf, by incorrectly reporting the facts for which you were brought to trial. I must inform you in answer that the Petition was presented and printed without objection from me. My report of the facts was an answer to a violent attack upon the Government, and particularly upon myself, for prosecuting opinions only, an attack plainly shown to be groundless, by reference to the indictment itself, on which the conviction took place.

I have only to add that it is impossible for me to enter into a discussion with you on the merits of the case, or the extent of punishment which the offence proved, might properly deserve.

Your obedient Servant,

THOMAS DENMAN.

To Messrs Ward and Twort.

[The answer sent to the above, shows Sir Thomas Denman, from his own account, to have made a wrong statement in the House of Commons on the night of the 15th of August 1832. This it will not be necessary to reproduce, as sufficient is brought forward to make the readers of this day acquainted with the events and facts connected with the trial and sentence of the Messiah, by human laws, at Derby Assizes, August, 1832. An actual occurrence which can be verified by reference to the Law and Parliamentary Records of the time.—C. B. H.]

## RESIGNATION AND ITS BLESSINGS—SOLACE FOR THE SPIRITUAL MIND.

(Letter to a Believer.)

August 7, Year 7.

WELL, Charles, we are in the 'Stone Jug' (as I have heard it called), but I assure you, that myself and companion were never in better spirits than at the present time. We have a good strong residence, where thieves cannot break through and steal, come, that's one comfort, and another is, that it is a very clean and airy prison, and we are treated very kindly. We have a nice yard for a promenade, about fifteen yards in length and twelve wide, and we are allowed to provide for ourselves, etc., and yesterday, our kind friends here at Derby, sent us a bed each, and a table, two chairs, and everything needful for our use. Well, are not these comforts? Yes, they are, and we are thankful to the gentlemen who are appointed to conduct the prison, that they have been so kind as to grant such blasphemers, as we are counted, such indulgences. What could such unworthy beings as we are, expect? Another comfort I must mention, which is the supreme one, namely, that our minds are not imprisoned. No. however strong the walls that confine the person, no VOL. XIII 49

power can confine the mind that is made free, and Divine philosophy has taught to resign itself to sufferings for the name of the Lord. That inestimable gem, that pearl of great price, Christ in us, the hope of glory, is above the reach of human power to hurt or to annoy, so that we can say, 'What can harm us, since we are followers of the good?' And again, 'I will never leave thee nor forsake thee, saith the Lord, that hath mercy O how precious are these words, yea, upon thee.' sweeter than honey, 'they are a lamp unto our feet and a light unto our path.' A strong pillar of support and a rock of defence, and a place of refuge from the tempest of persecution, the wind and the rain. What storms shall overthrow those who trust in the promise of the eternal God? Let the rain descend, the winds blow, and the storms beat violently upon us, yet we stand, because we are founded upon our own rockthe God of truth and faithfulness,-unto which we are called of God by the effectual workings of His power, which worketh by love and purifieth the heart!

O Charles, is this the language of a wicked man? Is this the faith of devils? Is it the effusion of an infidel? for such were we called at court, yea, and worse than this. The learned Judge Park said that two such wicked men never appeared on the earth, and therefore to cure us of our wickedness, he should shut us up for 18 calendar months in the county gaol. Well, we only wish that he may see his error, and all such as he is, that they may know the Truth that is our life, and then he would not judge unjustly, and hate us without a cause. The counsel for the prosecution (O had you been at

court to hear what a Christianlike speech he made respecting us, you never would have forgotten it) affirmed that our object in coming to Derby at the time we came (it being just after the riot), was to incite men to rob, to plunder, and rebel, and that we were ourselves characters of that description.

Well, God knoweth, and we know whether this be true or not; God knoweth that that poor miserable being is an unrighteous judge. But we are not complaining, for we have the advantage of him and our prosecutor too, who no doubt can say the Lord's Prayer as well as anyone, but while he does it not, the word condemns him, which saith, 'Why call ye me Lord, and do not the thing which I say.' Some of my loving friends, being I know grieved on our account, that we are to be confined thus, have said, that had I pleaded the cause myself, they think we should not have been But this is a weak saying, the Scripture must be fulfilled which saith, 'You have condemned and killed the just, and he doth not resist you.' 'Do not rich men oppress you, and draw you before the judgment seats.' Thus must the Scriptures be fulfilled in us, and though they do not literally kill us, yet their striving to put down the Truth is killing the Just in the true sense, and in their hearts they kill us. So it must be, as it is written in John xvi. 2—'The time cometh, when whosoever killeth you will think that he doeth God service.' And just so it is with our opponents, they think they are doing their duty towards God, in imprisoning us, they think that they are doing God service, because they are ignorant of the ways of God; and because of the revelation of Jesus Christ that is in us, we do appear real monsters of iniquity in their sight, so we must forgive them, because they do it ignorantly, peradventure God may yet give them repentance to the acknowledgment of the truth.

Now my cause was pleaded in my writings long before we went to take our trial, but they read them not, that they might be able to judge aright, for they think that they are all right in their views of Scripture, and be assured that such was the rigidness of the judge in his religion, and of the jury also in the same, that there could be no chance for us, neither did I expect it, for indeed they must condemn Zion, to prove that they are dead to the knowledge of God's mysterious ways, and to fulfil the Scriptures. But be assured that they have done our Cause more good than harm, and Mr Hill (our counsel) in his very eloquent speech told them the same thing. has given it publicity, and many will now be found inquiring into the Cause, who before did not give it a thought, and when they come to read Zion's plain and simple writings, which are unvarnished and ungarnished with the learning and eloquence of the world, they will find, that though the 'wisdom of God is foolishness with men, yet that the foolishness of God is wiser than man' (see I Cor. i. 28, and iii. 19). For there is no eloquence like opening the mouth to speak wisdom, I mean in the opening of the mysteries of the Scripture, this is that eloquence that man hath not of himself; it is the gift of God. We are forewarned that this Cause could not be established without per-

secution; then as the Word is truth, be assured that it is persecution that will establish it. This seems a crooked way to some, for they reason thus, if the instrument by whom the Word of truth is given, be shut up in prison, how can the Cause go on? Say not so, 'I will work and who shall let it,' saith God. foes will establish it by their conduct towards us, for their persecution against us will be the very means I say, of our gaining ground, though they think otherwise. They persecute and revile us, counting us the offscouring of all things, but they forget what God has said in his word, viz., 'Not many wise, not many noble, hath God chosen, but he hath chosen the foolish things of this world, and base things of the world, and things that are not,-to bring to naught the things that are, that no flesh should glory in his presence.' Therefore let no one grieve at our tribulations, which is your glory, for we rejoice in that we are counted worthy to suffer shame and reproach for the name of the Lord. And be ye not terrified at your adversaries, or them that trouble you, while you know you practise every virtue (in following the Word of Truth). Their persecution is to them, as the Scripture saith (Phil. i. 28), 'An evident token of perdition, but to you of salvation, and that of God.'

And preach the truth as you know God has revealed it, giving no offence to anyone, let all carry themselves with civility and good behaviour towards all, remembering that we ourselves were once in darkness, and were led away with divers vanities, and walked according to the course of this world, in the

vain religion of it. And let all remember that the light we have is the gift of God, and it is not our own, only by gift from the Source and Fountain of all good. And be assured that the God of all grace will be with you, He is not shut up in prison, if I am, and he will perform his promise to them that look for him. Sufferings we must pass through a little while, and though painful at present it will not last long, and then, O how pleasant the conqueror's song. God hath tried us we shall come forth as gold. 'Endure hardness,' says one, 'as a good soldier of Jesus Christ' (2 Tim. ii. 3). Well, if there was not hardness to be endured, there needs not this exhortation. Again, 2 Tim. iii. 12—'All that live godly in Christ Jesus shall suffer persecution.' Then let us rejoice that we are called to this glory and virtue, for it is the persecuted that live godly in Christ Jesus, but the persecutors cannot boast of such honour, so we in all points have the advantage.

Can you tell me, Charles, why are not all the Jews shut up in prison for their belief, and open denial of Jesus Christ, they deny him and are not prosecuted by law. The Socinians and Arians and other sects, deny the Divinity of the man that it is said came among the Jews, and suffered death by crucifixion, and consequently they deny the efficacy of his atonement? How is it they escape the law? We hope that the new parliament will take up this subject, and that they will have a law passed, that no man shall be punished for opinion's sake. And those who have votes, we hope that they will not give them to any but those

that will interest themselves for the good of all, in this respect. For while that Jezebel, Bigotry, is yet alive, she will pursue Elijah, but our day is coming, fear not, when corruption shall be trodden under foot. Faith shall wax strong and iniquity shall hide her head. Now you know that we are not enemies to Church and State (Truth and Knowledge), no, God save the King (immortal and invisible), we say, and bless every 'blameless' Bishop and faithful Minister of Christ. So saith every Israelite, and have I not a right to become a Jew, if I think it best, and must the law deprive me of liberty because I become a Jew for conscience sake. O my God, judge ye if it is the principles of Christ to punish a man for religious opinion's sake. Where are the Toleration Acts? where is Christian charity? Surely it is not in those that do such things.

Zion is free, though in prison, and God will work round our happy deliverance, and will fulfil all the glorious promises that He has made to us. Fear ye not. Who will now stand, and live on the Word of Life? Does there not seem that a cloud is come over us? Yes, so it seems, but it will soon be gone.

### GOD'S FOOL—PAUL AND BARNABAS AT LYSTRA AND DERBE.

August. 9, Year 7.

IT is not a little remarkable, dear Brethren, that George Fox, the first of the people called Quakers, was tried at Derby, and convicted of Heresy, and imprisoned here, and so was Muggleton,-and I don't know but Jonathan Martin has been here, for I see written with a pencil on the inside of the door of our ward, the following words, 'Jonathan Martin, York Minster.' And now your humble servants have the honour conferred upon them; does there not seem a fatality attending Derby, how is it, think you, that these things have fallen to their lot, to do? Is it because there is more piety in this place than at another; or was the town born under any particular planet; or built when any malignant planet ruled? It would be very gratifying to know the mystery of it, for as all things that occur and take place on the stage of this world, stood in the decree of God, and nothing is done but God is the doer thereof in some way or other, either by his immediate hand and power, or by his permission,—to bring about his glorious purposes of love to man, in the end; so I think that there is some great end to answer, in all those singular persons

happening to come to Derby, and there be tried, etc., etc.; and especially that the greatest fool of all should come here at the end,—I mean SHILOH. What! you will say, do you call SHILOH a fool?—Why, the world esteems him such an one, and worse than that, or they would not have condemned him to suffer confinement in a prison; and it is very clear to you that God counted him a fool, or He would not have called him to do His work. Now you shall have Scripture for this assertion, and that will set the matter quite at rest, and you will not doubt of its truth, see I Cor. i. 26-'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to nought things that are. That no flesh should glory in his presence.' Now will you believe that Shiloh is a fool? he certainly was, or (it is evident from this text) God would not choose him. Yes, and base he must be; yes, and despised; yes, and weak; -but take this along with you, 2 Cor. xii. 9-4 My strength is made perfect And what now must the mighty and in weakness.' the reputed wise say to this, seeing that it is the foolish that God chooses to do his work, and not they; and as they profess to believe the Scriptures, they cannot deny but these words are the words of God,—I mean the above text.

You know, brother, that Shiloh is the Spirit of Truth,

but this Spirit is given to a man, and then the man bears the name SHILOH, because of the Spirit that is upon him, he being thus called according to the predestinated purpose of God, to this office and lot; -so the wise God calls a foolish man, and by His power brings him near unto Himself, to stand before Him, and receive His law. Had he been a wise man, you see by the Scripture above quoted, he would not do at all. This is a very strange way of acting, if a great man wanted a great work done, he would choose a wise man to do it. But here is the wisdom and mysterious ways of God, that He chooseth a fool for His workman; that His own wisdom may shine conspicuous, it being put into a fool's head. Now some glory in being wise, but I am formed, you see, different from all others, for I glory in being a fool, that God may be wise in me, for I seek His honour and glory, and not my own; and it is God's honour and glory that shall stand, while that of man's shall go down.

Now I have been searching the Scriptures to see if I could find any such name or place as Derby, — here is another bit of my foolishness, but I can't help it,—however, I have found the name of Derby in the 14th chapter of the Acts, it is there said that Paul and Barnabas fled unto Lystra and Derbe, and there they preached the Gospel, i.e., they preached the Lord—they opened the mystery concerning him, and showed that he is become man. That man might become Godlike, and thereby sit down with Abraham, Isaac, and Jacob (i.e., with Christ), in the Kingdom of God; for Abraham, Isaac, and Jacob, are the Trinity (the threefold degrees of Divine life, raised up successively

in the soul) and these three are one, they are one Christ. Mind, we speak of things that are invisible, for our kingdom is invisible, and therefore the natural man discerneth it not, because he looketh only at the things that are seen. Now you read in the 13th chapter, that the Holy Ghost said,—What is this? 'The Holy Ghost O, if you were to talk of the Holy Ghost saying anything now-a-days, you would perhaps be put into a madhouse; but here you find that the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' don't you see how the religion of those days differed from the religion of these days, for now they know not of any Holy Ghost at all, only the Goblins of their own imagination; there is no Holy Ghost to speak now, it seems, but stop! don't go on too fast, I will give you a little bit of my foolishness upon this matter, for don't you know that it is said, 'the foolishness of God is wiser than men' (I Cor. i. 25). Well then, let us see a little of His foolishness, and we will see if there are any fools enough to believe it, for it is by the foolishness of preaching that the Scripture says (I Cor. i. 21),—'God saves them that believe.' For it is the most foolish thing that ever was, for a man of sense,\* to think that God should preach Himself into a man's foolish brains; for to 'preach' is in reality to impart the Divine nature to the human, and if this is true, there is no real 'Preacher' but God. No indeed, neither is there.

<sup>\*</sup> For Epistle on this God of the world (sense), written at Nottingham, July, 9th year, see Vol. V., p. 310.

Well, to the point, Mr Shiloh, God's fool, and the world's fool and gazingstock. Well, here it is, the Word in the Acts stands to have its fulfilment in these last days. How foolish!' Well, don't be angry with a fool (2 Cor. xi. 19), 'For ye suffer fools gladly, seeing that ye yourselves are wise.' Bear with me in my foolishness, and then it will appear that you are somewhat wise. Here comes some more of the same sort,—the name Barnabas signifies the Son of Consolation. Come, the wise scholar cannot get over this, but must admit that this is correct; -Bar means Son, and Nabas means Consolation,-and all consolation is in God, Himself is consolation, and real consolation is God; and there is no real consolation but in God,—so this Bar-Nabas, is indeed the Son of God. Now, N.B.—There were in former days men and women of certain names chosen of God for Prophets, but in their names the mystery of the end stood, which none of the 'Princes of this world' knew. Now, take notice! The Holy Ghost said, 'Separate me Barnabas and Saul, for the work whereunto I have called them.' Mind, he did not say Paul was to go with Barnabas, but Saul was to go with him to the work. Now, the name Saul signifies Hell or the Grave, and the mystery that lay hid in this was as follows: Barnabas, the Son of God, the Light of Life, is revealed in the human being, who, because of evil being manifested in him, his character is Hell and the Grave-Saul, he is the Hell into which the Lord descended, and he is the Grave where the Lord was buried, so we may now say to you, come and see the place where the Lord lay; for Barnabas and Saul are now sent forth by the Holy Ghost, to do the work designed for

them, i.e., the Word—'Barnabas' is come to Saul, and the Word is become flesh in the human creature, and the twain make one new man, Barnabas and Saul, Barnabas first, and Saul behind,—the human nature brought in obedience to the Divine; and now the wolf lies down with the lamb, and follows the lamb (the Word) whithersoever he goeth,-these two have now come to Lystra and Derbe. Foolishness again, well you know it is said (I Cor. iii. 18), 'That if any man will be wise in this world, let him become a fool, that he may be wise.' So you see that the very way to be wise, is to become a fool (if God's Word must go for truth); I acknowledge it is a curious kind of way, and a way that no man in his senses could think of, for it is out of all reason, so that I really think myself, that I am out of my senses,\* I must be, to talk as I do; but I cannot help it, and is it not a matter of astonishment that wisdom should come out of foolishness. This is as unreasonable as for light to shine out of darkness, yet it says that God commanded the light to shine out of darkness. O, ho! God commanded this to be? Then here the wonder ends, for nothing (the Word saith) is impossible with him, for I remember he does say (Isa. iv. 5), 'I will make darkness light before you, and crooked things straight.' Yea, and more than this he has said, what? why, that our red Sins he would turn into white and bright holiness and righteousness, even as snow for whiteness. What! turn our sins to holiness and righteousness? Yes, our very sins, and this is the way that he takes them away, so that he has said, 'The sins of

<sup>•</sup> I.e., the natural senses; for the natural man discerneth not the things of God; and the 'spiritual man is mad' (see I Cor ii. 14, and Hosea ix. 7).

Judah shall be sought for, and they shall nowhere be found.' Is it not said, 'though your sins were as scarlet, I will make them as wool' (see Isa. i. 18.) i.e., the Word in the letter, through my ignorance (which was not my fault) led me to disobey, thinking that I was obeying and doing right; this was permitted, to show and to prove that I would have done right, had I known the right, and how could I know good till God showed it me? But the Word in the spirit of it leads me to obey, so the same hand that brought me the evil now brings me the good; so my sin was righteousness, was to do right, though I did wrong, and therefore sin is not laid to my charge, Ps. xxxii. 2—'Blessed is the man to whom God will not impute iniquity, and in whose spirit there is no guile.' Mind, it does not say in whose head there is no guile, but in whose spirit there is no guile, who did intend to do right and to obey, but yet through ignorance did disobey; so you may see that the very sin that was red, is made white, for God reckoned or judged according to the inward mind, with which I served the law of God, and not by the spirit of darkness or the flesh whereby I served the law of sin, so it was not I that disobeyed, but darkness that was in me.

But though it was not I, yet I had to endure the great tribulation, such as never was since there was a nation, that the sinning principle might be destroyed, for the Word stood on record that it should be so, Ezek. xx. 37—'They shall all pass under the rod, and be brought into the bond of the covenant'; so now the disobedient principle being taken away and the Light come, that Light is the Spirit of Judgment, and makes my

judgment and God's be alike in the case, i.e., as I have before said, God judgeth from the heart, and cleareth His creature of sin, and saith, it was not My creature that sinned, no, it was ignorance of My call, and of My ways, -and like 'Samuel,' he did not know that the Lord called him, or he would have obeyed,—therefore I reckon him after the principle I put in him, which was a willingness fully to do My will in all things,-for it was I that worked in him, to will and to do of My good pleasure, and he had to work out his own salvation (see Phil. ii. 12), and he did it with fear and trembling, for he trembled before me, that he might not displease or grieve My Spirit, and lest he should miss of eternal life, for I had set his heart towards Myself, and girded him, though he knew me not, and I was with him night and day, though he knew it not, and he followed Me in the land of great drought. And did not I say, that my people should be willing in the day of my power (see Ps. cx. 3), and this willingness is the work of My Spirit, the root of the good; and the strong desire brought me to my rest, even unto Zion, as I said in my Word, Haggai ii. 7-" The desire of all nations shall come, and I will fill this house with glory, saith the Lord.'

Now here is the judgment of God, and the judgment of the creature formed in the same judgment, and so what is written is fulfilled, Isa. lii. 8—'The watchmen shall see eye to eye, when the Lord shall bring again Zion.' Now God himself is a Watchman, for he saith, 'I will watch over you to do you good,' and he has made his servant and creature a watchman also, according as it is written in Ezek. ii. 17—'Son of man, I have made thee a watch-

man unto the house of Israel, therefore hear the word of my mouth, and give them warning from me.' Rev. xvi. 15—'Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see Again, Hab. ii. 15—'I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved'; so the Lord has now brought again Zion, i.e., he has brought back his creature after he was cast out, even as Miriam was smitten with leprosy for murmuring against the Lord, and then healed again by the interference of Moses, and then brought into the camp again, which was the type of Zion;—and now the watchmen see eye to eye, that is man seeth as God seeth, God has opened the eyes of the blind, to see and know the judgment of God, as it is written, 'Blessed are the pure in heart, for they shall see God,' therefore being justified by faith we have peace with God.

These things I just mention here, that you may have confidence in the God of all grace, seeing that his compassions fail not, he knoweth our frame, and he remembereth that we are but dust.—'Reckon ye yourselves dead indeed unto sin, but alive unto God through Jesus Christ' (Rom. vi. 11), for you would not sin, you would be fully alive in the spirit, and ye are judged according to that principle, and God will give you the desire of your hearts, for it is He himself has put the desire in your hearts, and ye are without fault before the throne of God, although as yet you are not brought to that state which you desire, but faithful is He that has promised, who also will do it. Now we have shown you

a little, how these two watchmen, the Lord in his creature, Christ in us, Barnabas and Saul, go on together in the work appointed for them, and they are come to Lystra and Derbe, and there they preach the Gospel. Lystra signifies 'dissolving,' and the word Derbe signifies 'enclosed in,' that is to say, the new covenant is now established, Barnabas and Saul are come to Derbe. The Lord, the Word—which is God, is now revealed in human nature. The earthly tabernacle or the earthly mind, the beggarly elements of human tradition and man's invention are dissolved, and the human mind stands in that building of God, a house not made with human hands, i.e., not of man's building, not of human invention, no, but the glorious liberty of the sons of God. This was the building promised unto man, when, by the coming and revelation of the Lord in him, the earthly house of our tabernacle should be dissolved, and we should have a building of God, - 'a house not made with hands, but eternal in the heavens' (see 2 Cor. vi. 1), i.e., in the new heavens, in God's light and truth, having all trespasses forgiven, or done away; the elements are melted with fervent heat, for the heat of the Divine love, and the knowledge that God is Love, and changeth not from His purpose to save us in Himself with an everlasting salvation,—this overcomes the beggarly elements of human teaching, and dissolves the fears; guilt, hell is dissolved, the devil is dissolved, and the true Messiah—the strength, confidence and sure trust in God reigns triumphant over afflictions, persecutions, distress, perplexities, snares, hatred, malice of foes, imprisonments, yea, over death. What shall separate us from the love of Christ,—shall tribulation or affliction, nakedness, famine, VOL. XIII

pestilence, peril, or sword? no, I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, things present, nor to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. viii. 35).

Thus is Zion in Derby, enclosed in the new covenant—the promise of God, and so are all that stand in Zion, in the same covenant of life and peace, for the Word says, when making intercession for the first man, or for the individual, the humanity,—'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. O holy Father, keep through thine own name those whom thou hast given me, that as thou, Father, and I am one, that they might be one in us, I in them, and thou in me, that we might be perfect in one;—neither pray I for these alone, but for those that shall believe on me through their word' (John xvii. 20-23).

So, dear and beloved friends, the Word, the eternal Word is making intercession for you, and the effectual fervent prayer of a righteous man availeth much, your eternal redemption is as sure as there is a God, fear ye not, nor be dismayed; though I am bound, the Word of God is not bound, and God could as soon fail as *His promise* to redeem us should fail, for indeed He never was angry with us, but He was angered, yea His Spirit was put to death by the wicked, by the Spirit of darkness in the creature, and that is the wicked that God said He would destroy, and as He has done with me, so will He do with you all; and

He has sent Joseph before you into Egypt, i.e., into the human nature that was in bondage, and the subject of plagues and misery, to lay up this blessed food for you, while he brings a sore famine upon the world, which He will do, until they bow to Joseph's sheaf in the field.

Now is it not remarkable that the word Derby signifies enclosed in? - First, I have showed you the meaning in the spiritual sense, viz., that God and man are closed in together in the New Covenant of Life and Peace, never more to be put asunder by any power, for all the promises of God, are yea, and amen; the old covenant which stood on conditions is destroyed, but the new covenant has no conditions, but God's oath and promise, i.e., 'In blessing, I will bless thee, and in multiplying, I will multiply thee.' 'Their sins and iniquities will I remember no more; —I will put my laws in their hearts, and they shall not depart from me, for this is my covenant with them saith the Lord, I will take away their sins' (Rom. xi. 27); 'they shall hunger no more, and the Lord God shall wipe away tears from off all faces.'

But is it not remarkable I say, that the word is fulfilled even in the letter, for we are actually enclosed in at Derby, here our bodies are actually enclosed within strong walls and iron bars, and do you think that this is done without God's decree? Oh, no, it was in the decree of God that we should come to Derby, and here preach the Gospel, and here be enclosed; but we have the advantage of our prosecutor, who by the influence of a malicious heart, was a fit person

to make use of as an instrument to fulfil God's purposes.

Zion has already been a man of sorrows and acquainted with griefs, and the world must persecute, they must imprison, that the truth of the Sacred Word might be proved in me, which saith, 'My grace is sufficient for thee, and my strength is made perfect in weakness.' Therefore this imprisonment will work for our good, and for the honour and glory of God; for imprisonment nor persecution of any kind shall ever be able to rob me of my confidence, but shall still strengthen it, and shall also operate the same in you.

From your ever loving friend and brother,
ZION.

## WATERS OF LIFE—DEVILISH THOUGHTS— 'THE DEAD, SMALL AND GREAT,' ETC.

August 14, Year 7.

YOUR letter came to hand in due course, and we embrace the first opportunity of answering the inquiries you make, respecting those parts of Zion's writings, which you say you cannot reconcile with the 'Creed' [a small pamphlet, containing a statement of the beliefs and denials of his followers, printed 7th year, and reprinted 42nd year. See Vol. xii., pp. 69-76].

When first I was called out to this wonderful work, and took my pen in hand to write on the mysteries of the kingdom of heaven, I confess I was but a child, and knew not how to express myself on the Word adequately, or to convey what I wished to the minds of others. The Divine seed, Shiloh, when first begotten in the mind must appear as a *child*, and you must not expect from the son, at first, any more than you would from a child, but he will grow like another child, as in nature. That means, that when he first appeared, he would be imperfect in understanding and knowledge, but should grow up into it by degrees.

Now this was truly the case with me; for though a man in the outward and visible form, the inward man

or mind, was a child, just new created and new born. Lazarus (which signifies the 'Help of God,' denoting the Divine power put forth in the creature, enabling him to arise out of darkness) had heard the loud voice, and came forth, but was yet bound hand and foot with grave clothes, and his face bound about with a napkin; and then by degrees he was loosed and let go. What I mean is this, that when I first began my work, I was yet compassed about with clouds, my judgment was not thoroughly clear; I was a child using milk (see Heb. v. 13, 14), and was unskilful in the Word of righteousness. Yet the milk was 'the sincere milk of the Word'—the inner spiritual sense of it,-by which I was to be nourished and grow, till the time of weaning should come. I could not at first eat and digest strong meat, for strong meat belongeth to those who are of riper years, and are grown to man's estate (I Cor. xiii. II), 'When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.'

Now you have read these words in Scripture, and would you think that they belonged to Shiloh? No, you would apply them to a character who lived in former time, called Paul; and you would think it was his experience, whereas he was but the type, and the Spirit was speaking by that Prophet, of the true 'Paul' of these last days, and describing or setting forth what would be his state and experience when he came, or

<sup>&</sup>lt;sup>1</sup> The name Paul signifies 'the door,'—entry into a flock—marvellous; and Shiloh signifies 'sent'—which carry the same meaning spiritually understood, as fully shown in other writings.

when he (Shiloh) should come (see Gen. xlix. 10), that Shiloh should first be a child, and of course weakness and childishness would appear in him, until he should grow out of it and put off the things of childhood; and if this progress was not seen in his writings, you would have no proof that it was the child 'Shiloh'—the new birth of Spiritual Light. Therefore there nothing in reality to stumble at, because of the Word appearing (in the letter of it) contradictory in some few things; though when spiritually understood they are true and plain. You say the Bible is the Word of God; but is it not quite contradictory in the letter of it? It is. And so are many prophetic writings, and mine at the beginning, could not be free from weakness, but the child must appear who had not yet strength to put off the weak nature; yet throughout my writings from the first, there is sufficient for any discerning mind to discover that wisdom is disclosed in the Word, of a kind that mere man could not display; and as the Word saith, 'A child is known by his doings.' But such is the case with men, that if there is one thing that appears to be a fault, or an error, they can quickly see it, and are ready to turn it to the disadvantage of the author, and would make the man of God an offender for a word; while they would pass by a thousand truths and beauties which ought to be admired.

You point out first a passage in my book, 'Vision of Judgment continued,' page 6, which is as follows, 'Behold we bring you glad tidings, which shall be unto all people, for unto you is born this day, in the City of David' (i.e., in

<sup>&</sup>lt;sup>1</sup> The second work published, May, 1829. Year 4. Reprint Vol. XI.

Bethlehem), 'a Saviour, which is Christ the Lord' (Luke ii. 10, 11). N.B.—David means beloved, and Bethlehem signifies the House of Bread, and it is further added in the same place,—'Now these words had a temporal fulfilment when Jesus was temporally born of Mary, but the grand and spiritual fulfilment is now, when the Saviour Jesus Christ is born into man, and a man has now become the house of bread, the house that contains the spiritual bread, whereof if a man eat he shall live for ever, in the Divine life.' Now, we must be very plain, I that write now unto you am Jesus, according to the inner man, having the saving knowledge of God revealed in me.

And the angels, all the invisible host, rejoiced at my natural birth, when I was temporally born of my temporal mother, whose name was Mary. And you have before heard that the time of my birth was on the 25th of December, in the year 1781. And this was the time when Jesus, or Zion, or Christ's humanity, came into the outward world. The evening star arose then, but the bright and morning star which is come to the evening star, is the Lord in *Spirit*, and these two come together make the day, i.e., God and Man united bring in Christ, the Word made flesh.

Then it was 'good news and glad tidings of great joy that should be unto all people,' when Jesus, the human nature, was temporally born, because that character had now entered the world, who should be the instrument in God's hand to dethrone and destroy the foe of man, the adversary, the spirit that blinds man to the knowledge of God's infinite love. But what 'good news and glad tidings' of this kind, were there brought unto all people

1832 years ago? Was the foe of man taken out of the way, and what benefit has there accrued to mankind? Since that period, priestcraft has been set up, and the covetous have preyed upon all people, wherever they could gain a footing, and the devil has reigned more triumphantly than before, since that period, under the garb and cloak of 'religion.' But now, I say, that the character was born by whom God will work to destroy the kingdom of darkness and confusion, and by whom He will bring in everlasting righteousness, now it is good news, these are glad tidings, because free salvation is now preached unto all, and it is clearly understood that God's design is to save man because He has set His love upon him, and to condemn the sinning principle which opposes God's plan of redemption, and drive it from the earth. It is now understood that God never did, nor never will charge mankind with sin, for his evil nature shall be taken away, and he shall be made a happy being. Therefore 'the morning stars sang together' (the various lights and perceptions of the Word, offsprings of the Deity), 'and the sons of God shouted for joy,' and the invisible and eternal worlds rang with hallelujahs, when that character was brought forth and appeared on earth, who should endure the curse for all, and by whom the death and the curse should be taken away, - and this character is called Jerusalem, Zion, John, Judah, yes, and Jesus, under the various degrees and operations of the Spirit. This is the character who endured the wrath and curse. proof, see Isa. li. 17, and on to end of chapter. This is he that drank the cup of trembling, even the dregs of the Lord's fury, because evil, i.e., the man of sin, was revealed in him, and in him that evil power received its deadly blow; and the curse was laid upon the ground. But enough of this is said in our writings all through, and as we go on more and more will be made plain, and mystery after mystery cleared.

Again you find fault with my saying that it was the Body of Jesus that was offered up on the cross. But remember that this is said to confound the world in their own doctrine, for the Word in the Scripture says (Isa. liii. 10), 'When thou shalt make his soul an offering for sin, he shall see seed, he shall prolong days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.' Now here is the body of Jesus that was offered up on the cross, and my words are true, as we will show you presently.

You read of the 'body of sin,' and that it should be destroyed (see Rom. vi. 6). Again, vii. 4—'Ye also are become dead to the law by the body of Christ.' Again, viii. 10—'If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.' That is, the body of sin is dead; I keep under my body of falsehood, of mortality, the mortal body,—or my self-will or self-wisdom is dead, because it is sin, i.e., opposed to God's will and wisdom in His working in me. But the

spirit reigns, for the spirit is righteousness - right knowledge and understanding of the ways of the Great Good Spirit. Again, vii. 24 and on—'O wretched man that I am! who shall deliver me from the body of this death?' Now, from these Scriptures you may plainly perceive that it is not the outward body is meant (as men speak of bodies), but the Spirit calls the soul a body, therefore it ought to be read, 'Bore all our sins in his own soul upon the tree; 'just as much as-'He poured out his soul unto death; '-' Know ye not that your souls are the temples of the Holy Ghost;'--' There is a natural soul, and there is a spiritual soul; there are souls terrestrial, and there are souls celestial; the glory of the terrestrial is one, and the glory of the celestial is another.' Again, 2 Cor. v. 6, 8—'When I am at home in the body, I am absent from the Lord; but absent from the body, present with the Lord.'

'The first man was of the earth, earthy; the second man is the Lord from Heaven' (see I Cor. xv. 40 to 50), that is, my first state as to the soul, or inward man, was earthy; it was a natural soul, but the second or last state is a spiritual soul, 'the Lord from Heaven.' Now then, I poured out my soul—my natural reason, unto death; I gave up my soul to the anger of God, for it opposed his love decree, that the body of sin, or the sinful soul might be destroyed. I resigned my soul, and was tortured, not accepting deliverance, that I might obtain a better resurrection, for this is the meaning of those words in Heb. xi. 35. It is speaking mystically of Zion all the way through. So this was the offering for sin; it was the pouring out of the soul unto death, until by the fiery

purgation it should be made without spot, i.e., the powers of darkness be taken away.

Now, friend, I was the cross myself, or at least the cross stood in me, for the powers of darkness and ignorance crossed, or crucified the Divine Man—'the Lord from heaven,' when he came in me.

Where do you think this crucifixion was, in the City of Jerusalem, as men understand it? No, no, he—the Lord, the Spirit of Truth was crucified in his humanity, and in the humanity he is at last exalted in his own Light and Strength.

Now we will sum up this in short, as follows: the death of the Lord, was the death of Faith, the Divine principle in me; and the resurrection of the Lord was the restoration of that faith again unto me, with the Hope of glory secured, by the exercise of Charity—the greatest of the three Divine principles wrought within the soul (see I Cor. xiii. 13). So Christ died according to the Scriptures, and is risen again according to the Scriptures. He, i.e., Faith in the creature, died for our sins (unbelief slew him), and He, Faith or Christ, is risen again for our justification, that is faith—the True Light is come, is risen up from death, to give you the truth and knowledge of the Word; whereby you that receive it, are made just, and are therefore not unjust, as it is written (Isa. liii. 11), 'By his knowledge shall my righteous servant justify many.' As he has borne the curse and wrath, he is therefore the judge; he is the judge of the evil, because he was made evil, and endured the curse for it; and he is a judge of the good, because it is revealed in him; the Word of Life abideth in him, as God said it

should. 'His name shall be called Emmanuel,' i.e., 'God with us,' the Word dwelling with us, and in us in the spirit, light and love of it, for the Word is God the Scriptures plainly say (John i. 1). Not the book called the Bible, but the inner spiritual sense of it, the essential living Word. And this working in us, in the mind, is the opener and creator of Life in us, and that Life which the Word worketh in us is Eternal. It is not from the lower region of this world; but this life is from above, it is a spiritual life, making a man spiritual—that is, the mind is a spiritual mind, having to do with things that are invisible; the mind dwells in heaven, i.e., Light, with God the Divine Word; and the Word is its food, it lives upon it, and the Word flows through the soul, like a soft still flowing river of delight and joy. And this river of God is a constant refresher of the mind, causing the mind, which is the ground through which it flows, to bring forth fruits of the Spirit, even as the natural rivers on the earth cause fertility about their banks. So this river of God is called in Scripture the still waters, that flow softly (see Ps. xxiii. 2, and Isa. viii. 6), because the Divine Word dwelling in the soul, has such a power that it stills and hushes to silence the earthly mind, which is compared to a troubled ocean or raging sea. Such new discoveries,1 and fresh and constant delights, doth the Word of Life give, that it is always Summer, as it were, with the mind whose food the Word is. No frost can freeze these waters

¹ So let none hastily jump to conclusions, or pronounce judgment.—All cannot be known at once. Disclosures, infinite beyond conception, yet remain to follow as the series progresses. (See previous volumes, now published.) For the productions of the Divine human mind, though connected throughout by one unbroken theme, are varied and inexhaustible, as the innumerable forms of prophecy given by inspiration, in every age and every clime.

of Life; afflictions make them flow the faster, as the Scripture says, describing figuratively this fixed state (Deut. xxxiii. 25), 'Thy shoes shall be iron and brass; and as thy days, so thy strength.' The spiritual man is ever creating new and spiritual substances in his own spiritual house, within himself, 'For the kingdom of Heaven is within,' an invisible kingdom, a Sceptre of righteousness, a kingdom of joy and love, because 'God is love.'

Now, as we said before, this kingdom has a beginning in the mind, which beginning is very small, a very small seed, a spark of life encompassed round with earthliness, with gross matter (fleshly-mindedness). And it does not work itself out free from this encumbrance, all at once, but it grows stronger and stronger from its beginning, till it (the seed) becomes a tree, which you find spoken of in Scripture under the figure of the mustard seed, which, when sown in the earth, i.e., in the mind of the one chosen—the ground, is the smallest of all the other seeds in the earth (for the worldly principles predominated), but when it is grown it is the greatest among herbs, and shooteth forth great branches (i.e., knowledge and Divine understanding), so that the fowls of the air lodge in the branches thereof. Or in other words, men who delight in spiritual wisdom—which is here called the air—live and walk in the light of this kingdom of Heaven, when it is thus grown to a tree of life, in the mind of the first-born from the dead in sin or darkness; for in one appointed for this end, the kingdom of Heaven is sown, and in him groweth to a tree; then men and women

<sup>&</sup>lt;sup>1</sup> This is proved by the abundance and uniqueness of the revelations brought forth, through the medium of the renewed mind, by his speaking and writing.

lay hold of the boughs thereof, and lodge their minds in the wide-spreading truth, having rest of mind from the knowledge of the doctrine of God, which is love, peace, and goodwill toward all mankind.

Now, here you have shown you from Scripture that the kingdom of God is small at its beginning; that is to say, I had but a small portion of knowledge at the first, and I spoke and wrote according to the knowledge that I had developed in me, I could do no otherwise. First I had a little of the Divine light, and I saw, but indistinctly, but as it went on, the Divine power opened my eyes more, and then I saw clearly.

Now the figure of this very thing you will see in the 8th chapter of Mark, beginning at verse 22, 'And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him. he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.' Now, all the Scriptures stand in types, figures, and similitudes for the end. And this blind man was a type of myself, and he that opened the eyes, is the Lord in spirit and power, who in this day is come to Bethsaida, i.e., to the 'house of fruits,' which means that the God of all grace is come to the human nature, to fulfil his purposes of grace to man, that in the blind human nature, Christ-'the first fruits,' should appear (see I Cor. xv. 20). Zion is Bethsaida, the house of fruits; that is, the House where Christ appeareth, the 'fruits of righteousness' (Phil. i. 11), the first fruits of them that slept the sleep of ignorance and death. So you see from the Scriptures what Christ is, i.e., the Sun of righteousness, the light of life, and he appeareth in them that slept, in him that died the death: for the sleep of Adam means death, and this death was caused by the Spirit of life, the Living breath, departing or ceasing to work for a while, and thereby the creature was left as dead; and therefore you read, Rev. viii. I, 'There was silence in heaven about the space of half-anhour,' i.e., during the dividing time of light from darkness, -and now it was that man went to his long home, and the mourners went about the streets (see Eccles. xii. 5), i.e., he was cast out into utter darkness, doomed in his apprehension to eternal death; it was the hour and power of darkness, then the dust (i.e., Adam) returned to the earth as it was, and the Spirit (the breath of life) to God that gave it.

Now when I wrote of Jesus coming among the Jews, 1 etc., I tell you candidly that at that time, I had not quite shaken off the old dust from my feet, but much of it still cleaved to me, I had not perfect knowledge of the subject, for you know that it is written in Paul's Epistle to the Romans, chapter 2, that 'blindness in part happened unto Israel,'—the words run thus (see verse 25), 'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' Mind this,

<sup>&</sup>lt;sup>1</sup> See Appendix.

<sup>&</sup>lt;sup>2</sup> This Scripture, Rom. xi. 25, is exhaustively treated upon in answer to inquiry, October 31, of the same year, the 7th. See Vol. I.

that which the Spirit is here speaking of was a mystery, so that you must not think that it was any people called Jews that the Spirit meant when he speaks of Israel; no, it was a mystery. And what then was the mystery? What was the secret that was hid in the words just quoted-'I would not that you should be ignorant of this mystery.' Now the mystery, which was then hidden, is this, that the Word was recorded for the man of God only (see 2 Tim. iii. 16). He is the Israel (which name signifies a prince, overcomer, or prevailer) that the Spirit meant, and the Spirit would not have him ignorant of the mystery, lest he should be wise in his own conceit: that is, that he would not be enlightened all at once, into the mysteries of the kingdom of heaven, or God:-he was not to conceit such a thing,—but that he would be blind in part, till he came to the fulness; and that he should grow in wisdom and in stature, and be enlightened step by step, as it is written (Prov. iv. 18), 'The path of the just is as a shining light, that shineth more and more unto the perfect day,' which is the fulness.

Therefore this being my state, it accounts for my not coming out with the whole truth in some things, at the first. Yet my words are true, when I said that Jesus came among the Jews, at his first appearance. For what or who is Jesus? Jesus is man made anew, a new and living man, sprung up out of the old, even as a tree springs out of the earth. This new man, Jesus, is life from the dead, a root out of a dry ground. Now when this Jesus, the Saviour, first appeared in me, his humanity — Jerusalem, the multitudes of unbelieving VOL. XIII

spirits that were in the city clamoured for his blood, and put him to death, so Faith was slain, the Man of Life was crucified, and there was darkness over all the earth from the sixth hour to the ninth. Now, if there was darkness literally over all the visible earth from the sixth to the ninth hour, as people have thought, what mystery could there be in that, if it actually happened so without. No, the words were to be fulfilled in the one appointed for all things to be fulfilled in, at the end. So here it is, here is the truth as it came to pass in the Visitation to me. The Lord, the eternal man Jesus was revealed in me as I say, and was slain as I tell you; and then was the sixth hour, the unprofitable servant was cast into outer darkness, where was weeping and gnashing of teeth, and the 'wrath of God' was upon me for my unbelief and strife against His will. Now I had to wade through death, and fight my way back to life, which I had lost: terror and sorrow laid hold on me and the anguish of death compassed me, till the third day appeared, that is the ninth hour, or till Faith was born again in power, till the three hours' (the world, the flesh, and the devil) darkness was over, and the light came again—till the Lord was risen again in Then my heart revived, and I said, 'Joseph is yet alive!' though I thought I had for ever lost him. And this is what the Spirit means by the ninth hour—the life that was dead is born again.

Now, my brother, I would not have you ignorant of this mystery, lest you should be wise in your own conceit,—lest you should imagine that the Scriptures should be fulfilled in any way that you or others may think right. No man knew the meaning of the Scriptures, or how God intended to fulfil them.

The next thing you seem to stumble at, is my saying, that as Jesus appeared in the Temple to Simeon, so does the holy child Jesus now appear in the renewed heart. By this I mean, that the word is fulfilled by the God-nature becoming very man, now in the end. For the name Simeon signifies hearing or obeying, and clearly applies to the one called for this purpose, who is made 'the temple of the living God, and the house of prayer for all people,' though once a den of thieves, i.e., of erroneous doctrines, which rob God of the honour and praise due to him.

But I was led so to word it at the time I wrote, as though the circumstance recorded had literally occurred, and was typical of the actual spiritual fulfilment. And I wonder that you should stumble at this. But I wish, brother, to give you every satisfaction upon the subjects which you have brought forward, for I consider it my duty so to do. I have told you that I had not then so much light as I now have; I was then a child, but I have grown since to, what I may call, a good big boy, and am going on to manhood, i.e., to perfection. Well, do thou likewise, and we shall know all things by and bye. There are numerous truths yet to be revealed.

Next you wish to know where they are, that are neither in eternal torments nor in eternal happiness; and you say, that you always thought that the damned would be loosed, and those in happiness would still be made happier, till they became like the angels in heaven. This, you say, is what you thought. Well, you thought

right (if truly applied), for I was damned, as I before told you, I was bound in affliction, and tormented, 'delivered unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus' (see I Cor. v. 5). But now the 'damned' or condemned is loosed, for there never was any being damned but myself, and now I am happy in the God of my salvation, and I ever go on to be still more happy till I am wholly absorbed in the three Angels—the Father, the Son, and the Holy Ghost,—and mortality is swallowed up of life; and this will be the end of all that believe, as well as myself, only that I was appointed to go through all those spiritual sufferings, that by my experience the mysteries of the Scriptures should be brought to light. Do you suppose (for it seems so by the question you ask) that all the myriads of human beings that ever lived upon the earth, who did not acknowledge Christ, in the way that he has been spoken of by the people called 'Christians,' that they have lain in a state of infinite torments ever since they departed this life? Can you really imagine that God is such a Being as to inflict such punishment upon poor ignorant human beings? Such thoughts are the devil indeed, put them away from you, and judge not God to be worse than the very worst of human beings. I find that you have not gained freedom from the old notions of 'hell,' 'damnation,' etc., but if you will consider a scripture or two, in the light now made known to you in Zion's writings, it will rectify your ideas upon those subjects; see Rev. xx. 12 to end—'And I saw the dead, small and great, stand before God; and the books were opened:

and another book was opened, which is of life: and the dead were judged out of those things which were written in the books, according to their works. the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of Life was cast into the lake of fire.' Now, this passage of Scripture is very plain and simple in itself, when you see where and in whom it was fulfilled, for it is an account given beforehand by God through some prophet, of the Visitation or Coming of the Lord in the end, showing the way and manner of his coming, and how he should be revealed, which was impossible for any one to understand but the person in whom the Revelation should take place; the passage has allusion to this entirely, and though so many great writers have treated so largely upon this text, and upon the other parts of this prophecy, and have made such great and marvellous things out of it, yet they could not know it, and all they have done by their learning was to puzzle and torment the minds of men, by the doctrines they have deduced from it. have they represented to the world, the awful and terrific grandeur of the last day (as they call it), when the dead which have been buried in the earth for so many ages, should arise, and be summoned before 'Jehovah's awful bar'; and how the wicked should be cast into hell -which they say is the lake of fire; but you find in reading verse 14, that it is hell that is cast into the lake

of fire, so the lake must be one thing, it is evident, and hell another.

I need not, however, say much here, as you have heard me speak at large upon the wrong and frightful notions that men have had upon these subjects, and promulgated among their fellows, through pretending to understand secrets which God had hid in Himself. But I am not blaming them, mind, they thought they were right; it is not my business to blame, only to declare the truth as God has made it manifest. Only, when men will be obstinate and still hold their vague and unscriptural notions against both Scripture and reason, they then are reproved sharply, on purpose that they may be sound in the faith. For as a man, I have nothing to boast of more than another: Nay, I think that God could not have chosen one more 'foolish' in the whole world to perform so great a work by, as the revealing the truth of the Scriptures. But it was His blessed will that His 'strength should be made perfect in weakness.' No man, however wise he may be in the world, or whatever pretensions he may make to Scriptural knowledge, could search into the mind of God, nor give the least possible idea of the way He should come in the end. Every notion of man's must fall. As for the devil, man never had any idea that he would be destroyed; and as to the kingdom of God being established on the earth, and man made perfect in God by union in spirit,—this is totally denied by the people called Christians. Then if these doctrines are denied by the people, doctrines that are so very plain and clear according to Scripture: how can they be expected to understand, or give just explanations of things that are so mysteriously set forth, in the literal reading of the Bible?

Now the prophecy here brought forward from the Revelations (so called), points to the time when God should visit man—the human nature, by His spirit and power, and your humble servant that is now writing to you, was the very human nature whom God did visit, and to whom He did appear, to fulfil all his predictions and Word, which he gave by the prophets down through It is evident from the words themselves, that God did appear, - 'I saw the dead, small and great, Now God is a Spirit, and how stand before God.' could he appear, but in a spiritual way and manner in the mind of the creature; in the inner man God began now to make himself manifest—he moved himself, for his time was come to destroy His, and man's adversary. Therefore now, God stirs in the mind of the appointed character, to manifest-or put forth his power for the destruction of evil, that man might be redeemed from it; for the wickedness of man was great upon the earth, by means of the spirit of error and darkness, and the thoughts and imaginations of man's heart, were only evil, and that continually (see Gen. vi. 5). is, my heart as the representative or sample of the whole, was corrupt, the imaginations of my heart were evil continually. For God had appointed me to come unto him, and that He by His Spirit should come and dwell with me in His love; but the thoughts of my heart were evil continually, so that God, the Light, could find no rest in me; I stood afar off, for the thoughts which I had imbibed by tradition from the wisdom of

men upon the Word of God, stood in my way, and, instead of loving God, I had a terrible fear upon me, and judged him an austere master, reaping where he had not sown, and gathering where he had not strewed, and I found myself naked (i.e., not clothed with true knowledge), and hid myself from him, or desired to do so, instead of coming unto him, and owning him to be Love, and the Gracious and Merciful Redeemer of man. So that God could not come to dwell with, or in me, in love, while this adversary stood thus in the way with all his evil angels, i.e., the multitude of evil thoughts. Though in my inmost soul the love of God was rooted, and according to the mind and desire, I longed after God, to know, love, and serve Him in spirit and in truth. But the adversary had me fast bound, and the Spirit . within me (which was the Spirit of God), the whole creation groaned, being burthened (see 2 Cor. v. 1 to 5); Pharaoh would not let the new creation arise. For know this, that this spark of the Eternal Life, that was thus now burdened and pressed down in me, was the Lord; and the Father and Mother of the new generation of man; in which spark or seed stood all the souls (they were included in this first living soul) that will make up and constitute the New Jerusalem Church. This was Abraham and Sarah, unto whom you are commanded to look (see Isa. li. 1, 2). Therefore all the souls of men that compose the whole body of the true Christian Church, being contained in this seed, which was now in bondage in the mind of the creature (the ground), these were the children of Israel who were in bondage under Pharaoh in Egypt; these are they of whom it

is written (Ps. xxii. 30), 'A seed shall serve him; it shall be accounted to the Lord for a generation,' i.e., it is the generating seed, Adam and Eve, from whom all the future generations of mankind shall proceed, a people with a spiritual understanding, a peculiar people; who shall dwell in God's presence in the joyful paradise of love, and all sorrow for ever fled away, by the indwelling of the eternal Word.

Now the time being come to deliver this seed from under the tyrannical yoke of Pharaoh and his taskmasters, you read that it is said (Exod. iii. 7 and 8), 'I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them,' i.e., God appears, his power is made manifest, for 'coming down' is only an expression to convey the idea of God's manifesting himself to man, in the knowledge of His Word, 'I am come down'-I am now come to manifest myself in the humanity, and I will manifest myself first in fierce judgments upon the land of Egypt, upon Pharaoh and all his house. Now the land of Egypt is the human nature of which Pharaoh (the devil) was king, i.e., the spirit of error and falsehood, which was interwoven with the human nature, or mind, and kept the Holy Seed in bondage, and would not let them—the children of Israel, go, that God alone might be worshipped and served. Therefore God sent His Word with power -that is, Moses, saying 'Let my people go, that they may serve me.' But it is said, that God hardened Pharaoh's heart that he would not let the children of Israel go (see Exod. vii. 12, 13). That is, my heart was hardened, for my character, on account of the powers of darkness being in me, was 'Pharaoh' at that time; and when it says that Pharaoh's heart was hardened, it means that God withheld understanding from me; I did not know the time of my Visitation, or what I was now visited for. [Note the meaning of the name 'Pharaoh'—that disperses or spoils.]

For hardness of heart does not always mean a wilful obstinate resistance of God, but a want of knowledge of God's ways, respecting His coming in power in the end. So you find it represented (Mark viii. 17), that when the disciples understood not the Lord's parable (viz., Beware of the leaven of the Pharisees), they reasoned. saying, 'It is because we have no bread.' word saith, he answered, 'Perceive ye not yet, neither understand? have ye your heart yet hardened;' so Pharaoh's heart was hardened in this way. I did not understand this spiritual working of God, I did not understand His Word in the spirit of it, but as shown in the two disciples going to Emmaus, my eyes were holden that I should not know Him, and this was done by God on purpose to show that man was dead to knowledge, and that through much tribulation he should enter the kingdom of heaven, or rest in God, and that he should 'learn obedience through sufferings.' Therefore the Scriptures say of Pharaoh (Exod. ix. 16), 'For this, have I made thee to stand, for to show thee my power; and that my name' (or knowledge) 'may be declared throughout all the earth.' So for this purpose did God cause the powers of darkness to blind

my eyes, or mind, and let sin come to its height in me, that in me He might take vengeance upon the evil power, and that His Name might be declared throughout all the earth, as 'the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth (to man). Forgiving iniquity, and transgressions, and sin, and that will by no means clear the guilty' (see Exod. xxxiv. 67). And that 'guilty' is Satan, the evil spirit that stood in me when visited by the Lord, by which the will of God was resisted; and I also was guilty in being deceived by these powers of darkness, and through the influence opposing my natural reason to the Wisdom of God.

But the decree for the man of sin (the Satanic power) was destruction, but the decree for me (the dupe) was to suffer the plagues of Egypt, and all the sufferings mentioned in the Scriptures, under such numerous, and different figures and types, that by these afflictions, these mental sufferings that I should endure, I might see that I was the character foretold in the Bible, viz. (Isa. xlii. 1), 'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him,' etc., and also that I was the 'man of sorrows and acquainted with grief,' which I was made by the Spirit which had Now you may suppose, for a compossession of me. parison, an innocent and harmless person led to commit a crime by an old offender, an adept in wickedness, persuading him that there was no harm in the deed, and thus betrayed into its commission. Which do you think that a just judge would be most ready to punish?

Certainly the old one: the severest sentence would be passed upon him, though justice must also have its course upon the one deceived, but the law would be administered according to mercy. The old deceiver must be cut off, but though the deceived was punished yet his life is spared, that he may amend and never be led into the same error again.

Now I have come round in this way, in order to bring you to the meaning of the passage of Scripture, before quoted from the Revelations, which has the same meaning as all those subjects here briefly touched upon, and just run through. For all Scripture was given in visitations to the Prophets, and all of them point to the end. And when the Word says, I saw the dead, small and great, stand before God, it means that the time shall come when Satan and man shall be judged each one according to their works, in the time that God shall appear—as he said he would—'To shake terribly the earth.' By the 'great' is meant the great spirit of error—the man of sin —the great 'accuser of the brethren' (see Rev. xii. 10). By the 'small' is meant the human nature that was deceived and betrayed into evil by the great; and these are the dead (in darkness), small and great, who now in this time stand before God, each to be condemned, and judged according to his works. Now mind, the small, that is the humanity, is first brought to the bar; and God enters into judgment with him for his disobedience to the heavenly calling, charging him with oppressing the poor (the Divine principle by becoming human), and causing the needy to sigh; yea, with the murder of God's only begotten Son - Faith. 'And the voice of the Lord

shakes terribly the earth' (Isa. ii. 19), for the unjust steward was now found guilty of wasting his Lord's goods; no excuse was found, and death and hell were cast into the lake of fire, which was the second death.

Now I was 'death,' because that spirit which killed the Lord, or caused him to depart, viz., unbelief and disobedience, was found in me; and I was called Hell, which means 'the grave,' because in me the Lord was kept buried down by the power of unbelief. Take notice, our translators have rendered the word grave, as 'hell,' but the original word is grave. So it ought to be read, 'Death and the Grave were cast into the lake of fire'that is a state of mental sufferings, of anguish, pain, and torment, having lost the favour of God, and the Light of Life, and being given over to the tormentors, i.e., given up to the ravages of dread despair, and thrust into the horrible pit of eternal darkness, a 'darkness that was felt,' I assure you. For the angry frowns of the Supreme Spirit, God, terrified me, and I knew not but that this state must be my lot, while eternal ages rolled along. Picture to yourself for a moment then, the state of the damned, or condemned soul, when (to my thinking) abhorred of God, and charged with the murder of my brother Abel, and driven from the presence of God, and shut out from the Glory of His power. So here was 'death and hell cast into the lake of fire.' punishment God did not intend should last long, no, for he said that the days of suffering should be shortened for the elect's sake, and except those days should be shortened, no flesh could be saved (Matt. xxiv. 22). The being put into this fiery furnace of affliction, was only to

bring me to repentance, and to make me give up the dead (or the carnal mind) that was in me, viz., 'Satan.' But I must be held in these chains of darkness until the 'judgment of the great day,' that is until I turned King's evidence against the author of my sin-the spirit and powers of darkness. The 'great day' came, i.e., the great Light of the Spirit of truth, and the judgment of this great day-Light in me-gained the knowledge of my call, and showed me that it was not I that did the evil, but sinthe power of darkness that dwelt in me. So here I gave up the author of evil, I gave up the dead (my own corrupt wisdom or natural understanding) that was in me; and I called for vengeance on my adversary; and God did avenge me, his creature, his elect, as he said he would (Luke xviii. 7, 8). Thus the spirit of judgment freed me from the condemnation of God that lay upon me, in this spiritual, and real, substantial Visitation. For the curse must lie upon me until I gave up the author of evil, and when I did that, I was freed, and the kingdom of joy and love opened itself again in me; for I claimed the promise that God had made to man, viz., to send his Son to save from sin and pain, and to destroy the powers of darkness -Satan; read Heb. ii. 14 and 15.

Now you perceive, brother, that these are spiritual matters, an invisible spiritual work of God done in the inner man, to fulfil the Word of God left on record 'till' the time of the end,' to be fulfilled in God's own way and time, when the 'books should be opened,' i.e., the mysteries of the Bible which lay concealed till the end, from the utmost discernment of man. The mystery concerning Satan, the spirit of darkness, and that he should

be cut off for ever, is one book; and the mystery of the Fall, and of man's redemption therefrom, his restoration again to life after enduring the death and curse, is the 'other book'; and then, when these books are opened, the Book of Life is open; that is, this Visitation of God brings to man eternal life; 'and whosoever was not found written in the book of life were cast into the lake of fire.' Now as I stood in death, or in the evil—the letter of the Word, I was not found in the book of life, and therefore I had to suffer as I have said, in the lake of fire (the property of the Deity called 'a consuming fire,' see Heb. xii. 29), and was tormented there with the devil and his angels (the spirit of falsehood, and the numerous religious errors derived from its operation), till I cast the blame of all upon him; and this was the 'glorious thought,' that had I missed, I must for ever have lain under the curse in inevitable ruin and destruction. Yet it could not be that I should miss it, for God made me for this purpose, that by His spirit and power working in me, I should cast the curse on the cause of sin, and gain the promised blessing both for myself and friends. And the promise is Christ, the Light or Sun of Righteousness; he is now won, see the word speaks of winning Christ (Phil. iii. 8).

Therefore God called me to run for this prize, and to part with all things that I had, both bodily and mentally, for its sake—and you know the word saith (I Cor. ix. 24), 'All run, but one getteth the prize'—both for myself and you, and God gave me wisdom how to gain the prize. So to God is, and shall be all the glory, for it was HE that won the prize in, and for me,—the glorious, invisible Light—the Spiritual flame—Eternal Life!

DEAR BROTHER, I began this letter at Nottingham, before our trial, but being so much engaged I could not then finish it, since then we have been tried, and in Derby County Gaol I now write. I trust that what is said in this Epistle will open the eyes of your mind, and that your understanding will be enlarged. Be not surprised, neither cast down at what has happened to us, it will work for good, and tend more effectually to the overthrow of clerical intolerance and despotism. It was indeed a mock trial, for we were condemned beforehand by the Judge, who is known to be a great bigot in religion, and nearly every one of the Jury were related to men called Ministers of the Church; but it is all as it should be, and we are by no means taken by surprise, for you have heard us say it must be so, many months since. I believe you will find a fair account of it in the 'Isis,' published in London, by Mr Richard Carlile. But you must expect to find us coloured as black as possible in the newspapers generally, for the editors are chiefly religionists of the old school, and scarcely one of them has any spirit of independence in these matters.

We are placed by our two selves at the very extremity of the prison, where we cannot see a human being, except our keeper. The black-hole is next door to our cell, and we are consequently tormented with the cries of the 'damned,' or condemned. Well, here we are, to stay a long and dreary eighteen months by the sentence of the merciful Judge, who was influenced, he said, by his blessed Saviour, to inflict this punishment upon us, that we might be shut up from the world, and that our

blasphemy may not go abroad; and that we might seriously reflect on the evils we had done, and repent of them. Now, what do you think of Christianity, as by law established, while they can treat their fellow beings in this way, for the heinous crime of explaining the Scriptures aright? What do you think of their Saviour, while they can commit such barbarity under the garb of sanctity?

To explain the Scriptures aright, is the sole prerogative of the 'Man of God' (2 Tim. iii. 16, 17), viz., a man made right by the Divine power operating in the mind; whereby the Spirit of Truth is begotten therein, and the spirit of error destroyed, according to the Scriptures.

Then where this is done—and who shall deny its possibility with God!—the hidden truth of all the mysterious language of Inspiration, appears; and 'The Revelations'—hitherto so mystically insoluble—are revealed, exactly as foretold by the Prophet. And to reject the Light is to resist God.—C. B. H.

### APPENDIX.

#### THE HISTORICAL 'CHRIST.'

(As correlative to this subject, and indeed to the general scope of all his writings, the following extract from an Epistle written at Nottingham, December 17, Year 6, will be of use to meet natural enquiries.)

I AM asked, 'That as Christ had not come, who then was that character of whom we read in the New Testament?' A very good question. In answer, I ask, 'Who was that man called Adam, whose record we find in Genesis?' Why, there never was such a man, as the first of the race of animal men! The Word was given by inspiration, in a visitation, and written as though the circumstances had taken place; for you must know that 'God calleth things which be not, as though they were' (Rom. iv. 17). And all that is said of Adam, his creation, fall, etc., etc., was a prophecy given to a prophet, foretelling the creation of a new life or mind in man, to be fulfilled in the end by the breathing of the breath, or life. or Word of God into a predestinated soul, which (previous to the inbreathing) was a dead soul, like all others, i.e., dead to spiritual life, dead to the knowledge of the nature

and character of the Almighty. And so the same of Moses, and of all the figures and types recorded in the Scriptures. They were all visitations, allegories, similitudes, and parables. What! Think you that Jonah was swallowed up by a whale? No, it was God giving the account how it should be with the new-created being in the latter time. God caused it to be written in such a mysterious way, in order to prove to man in the end, that he (man in darkness) is a fool; and God permitted him to take the Bible in the letter, as a literal history,—and then in the end show its true meaning,—in order that His wisdom and power might be proved to man, that He has power to conceal and power to reveal. Then man worships God in truth, seeing that He alone is wise, and men alone do err.

Now the New Testament as it is called, was given in the same way—though written in Greek, instead of Hebrew—to stand for the end. But some may say, 'I cannot believe this, for see how circumstantially everything respecting Christ having come at that time, is detailed.' Well, and are not all things described in the Bible in the same way, just as if Daniel had been cast into the lions' den; and the three Hebrew children cast into the burning fiery furnace, and the fourth like unto the Son of God, seen walking with them in the midst of the fire, and they came out unhurt. And numerous other accounts that might be mentioned, all of which are as circumstantially detailed as though they had really taken place outwardly on the earth; yet no

<sup>&</sup>lt;sup>1</sup> Explained at length in his work on 'All things work together for good,' compiled in the Gaol, Year 8. See Vol. II.

such things ever were done in the literal sense, but said only.

Now there were many Prophets appeared in the world ages back; some of them were named Jesus and Christus, a proof of which may be seen in the first page of the Book called Ecclesiasticus, there you will find three of this name Jesus, on reading the prologue; and another of that name is mentioned in the 'Wars of the Jews,' by Josephus. But about the time of the Christian date, when they say the Christian Era began, history gives an account that there was a man of singular character appeared, named Christus, which the English render Christ. This man was a Prophet, and his sayings and doings were wonderful; he spoke many parables, and uttered hard sayings, which all Prophets have done, and which the people could not understand; diseases were also taken away from many to whom he spoke, which has been the case in a later date, for there has been a people inspired in late times, at whose word the sick have recovered. Such an one was the Prophet that appeared in Judea, whom they have called Christ, and numbers of people, in a few years after He was crucified by the Romans as an impostor or wizard—for so they counted all Prophets, thought this must be he of whom the Scriptures by the former Prophets spake; - and no wonder that they did so imagine, when the 22nd Psalm sets forth a crucifixion so plainly—if taken in the letter. And they judged that this man must be the Christ, and so they set up the 'Christian Religion.' Whereas that Prophet, like all others that appeared prior to this, was but a type of Christ; and whatsoever things they did, that might appear miraculous, were representative of the *spiritual* acts that the *Spirit* 'Christ' should perform in the hearts and minds of men and women, when he should come in reality.

Now, is not Christ the deliverer? And are you not told by a Prophet, many years after the Christian Era began, that 'the deliverer should come forth out of Zion. and should turn away ungodliness from Jacob, and then all Israel should be saved' (see Rom. xi. 26). same Prophet, or 'Apostle' (viz., the Spirit), further speaks of the coming of Christ, and of the gathering together unto him when he should come,—speaking of a future time, 2nd Epistle to the Thessalonians, 2nd chapter. We shall not at this time enlarge upon this subject, only tell you to read in connection with the before-mentioned chapter, the 49th of Genesis, 10th verse, and you will find that the Shiloh mentioned there, is the Lord Jesus Christ spoken of in the chapter to which you are referred in Thessalonians. The one says, 'That unto Shiloh the gathering of the people should be.' The other chapter reads, 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto him, etc. From these passages you may plainly see that Jesus, Shiloh, and Christ are one-the glorious Trinity in unity—in the humanity or vessel (Zion), in whom 'These three are one.' First: Jesus, the 'new name,' appeared in the dark dungeon of the humanity, Zion, and the worldthe creature knew him not; then it was that 'Jesus' suffered the death of the Cross. Afterward he rises in the creature as Shiloh, and so goes on to the completion of the Trinity -' Christ.'

Now here we have given you what history records about a character appearing nearly two thousand years ago. And certainly there must have transpired something bearing strong resemblance of the fulfilment of ancient Scriptures, otherwise the crafty Popes, Bishops, and Priests, that set up the delusion, could not have carried it on for so many years, by which millions of people have been deceived. Reason, experience, and Scripture prove to us, to a demonstration, that whoever might have appeared, and whatever he might have done and said as a Prophet, that he was not the Saviour of the world; no, what man could be your Saviour? God is the Saviour of man, and God is a Spirit, even the Spirit of truth, who it was promised should come in the end, to guide man into all truth, and be the Comforter, i.e., the Saviour, for there could be no comfort till Salvation came to man (see John xiv. 16 and on). Then, the Comforter is the Saviour, and the Saviour is the Comforter—the Holy Ghost—The Spirit of Truth! This is the King immortal, eternal, and invisible—the Redeemer. And if the Saviour and Redeemer is invisible, how could a man be your Saviour, especially as we all are witnesses that there has been no Salvation or Redemption of man in any age of the world? But that Scripture is now fulfilled, which saith, 'The Redeemer shall come unto Zion; unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem!'

'This treasure is in the earthen vessel!'

[The remainder of this Epistle forms the Pamphlet—'Good and Evil made One.' See previous vol.]

### PART II.

# CONDEMNATION OF THE 'JUST'—ST GEORGE AND THE DRAGON, Etc.

DERBY GAOL

To the Believers at Barnsley.

DEAR FRIENDS,—The things that have just happened to us, may to some appear strange; but strange are the ways of God in the events of His Providence while working round His purposes. He has sent us to proclaim the Word of the truth of the Gospel in a great part of this nation, and He has made us the instruments of sowing that seed that shall ensure a good harvest. And now is it not very strange that He suffers us to fall so far into the hands of our opponents, as for them to have power over our bodies, to shut us up in this place? Does not this seem a blow to the Cause? is a blow struck by the enemy, that will eventually redound upon himself to his own destruction, and will show more than anything by what spirit they are led, and likewise prove our Calling and Cause to be of God, as the Scriptures are thereby fulfilled. Let me refer you to the 5th chapter of the Epistle of James upon this subject, particularly the 6th verse, 'Ye have condemned and killed the just; and he doth not resist you.' Now you must understand that this chapter is a prophecy of the last days, as you may see plainly from the 3rd verse, the latter part of which reads thus, 'Ye have heaped treasure together for the last days.' That is, they have heaped up their false doctrines and opinions upon the Bible, and think themselves enriched with good religion, which Spirit speaking by the Prophet, here calls gold and silver—'the rust of which' (he says) 'shall be a witness against them,' i.e., the evil that they commit through the influence of their unscriptural notions and religious opinions, shall be a witness against them. setting up their own opinions on the Word of God, and by their false religion founded on the principles they have imbibed by tradition-men following men for such a succession of years past, and despising every Visitation of the Spirit, that God has given by the many that He has influenced and inspired to prophesy in these last days, even these in which we live; by the influence of these Customs and practices, they have now 'condemned and killed the just'—he that is made just by the true knowledge of the Word-and 'the just doth not resist them.' That is to say, the just keeps silence, as was the case with me at the trial, for I could have pleaded my own cause better than any counsellor could have done for me. But I must be led according to the decree for me at this time, that their mighty transgressions against the right way of the Lord might be made manifest. See Amos, 5th chapter and 10th verse, which points to it-'They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.' Verse 11-'Forasmuch therefore as your treading is upon the poor, and ye take from

him burdens of wheat' (i.e., ye despise the spiritual Word and seek to rob him of it). 'Ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted vineyards of desire, but ye shall not drink wine of them.' Verse 12—'For I know your manifold transgressions and your mighty sins; they afflict the just, they take a bribe; and they turn aside the poor in the gate.' Verse 13—'Therefore the prudent shall keep silence in that time: for it is an evil time.'

Yes, 'ye have condemned the just, and he doth not resist you.' Now this could not be fulfilled until 'the just' did come, and he must be like a lamb or sheep, dumb before the shearers and open not his mouth. But let them condemn and imprison, that they may fill up the measure of their iniquity, and so prove to the rest of mankind (who are seeking for the truth and desiring to be freed from evil) that they that thus persecute, notwithstanding the pompous profession of 'Christianity' they make, are influenced by self-will, by pride, and vain glory, hard-heartedness, and contempt of God's Word, and are worshippers of their own selves, by which they afflict and distress their fellow man. These principles will all be manifest by this prosecution against us, and by their persecution of 'the just'; for it is the time of 'the resurrection, both of the just and of the unjust.' The just arises first, and sounds forth the Word of the truth of the Gospel, and the unjust rises up against it to kill or destroy it. So the good and the evil are both made manifest; the unjust must rise up thus against the Righteous Seed, which will make their unjust principles apparent to the

view of all men. This must appear, before it could be put down in the *world without* as it has been in the world within, viz., the one soul appointed as the *sample* of the whole.

There must come first a measure to measure the evil by, and this measure is the just man; he is the measure of wheat, who voluntarily gives himself for the penny, and that penny is the promise, and that promise is Christ-Eternal Life! 'A measure of wheat for a penny' (see Rev. vi. 6). Read also the 20th chapter of Matthew, 1st to 16th verses. So now the just is come, and he is the just measure to measure all men by, and by it they are measured, and are found short of the measure of the stature of a man (see Ephes. iv. 13). They must have the other link added to them, or they will not do for the Lord's Kingdom on the earth; and that link is the knowledge and light of the Word in This is it that will make them of the spirit thereof. equal measure with the first-born, in whom is the standard and measure for all; and the scale of justice to weigh all doctrines and professions in; and in this they are weighed, and are found wanting (in spiritual Here also is the true touchstone, to try all money by, that men would still pass as true and good gold or silver. Let it be rubbed a little on this stone, and it will discover the quality of the coin, whether good or bad. Surface will not do now, for every one's gold or silver—that has passed as such—can now pass no more. The King has issued an edict that the old money must be given up; and he has now sent out sovereign gold (Divine Wisdom pure from the Source) and you will know it by the stamp, and none must pass but this. On one side it has the monarch's head, and on the other the horse, denoting strength, power, and intelligence to trample the Dragon under his feet. You see who rides him, St George, that is, God the Lord; for the name George signifies a husbandman, and it means God who sows the Seed of Life in the human heart, and tends and cultivates it to maturity. George has a bridle in the horse's mouth, and a spear in his hand which he thrusts down the Dragon's throat. Now, the spear is the Word of God, but St George must have a horse to ride before he could engage the Drag-on, i.e., God ('the Word') must have a human being who is willing and delighted to carry him, and then in union they can make war with the foe of man, and the author of man's unhappiness, guilt, and fear; then God gives power to the human nature to trample the Drag-on under foot. Now, the Drag-on is nothing else than the false religion that men have set up on the letter of the Bible, with all the erroneous doctrines they have preached from it, which have terrified the minds of the simple, who were sincerely striving to know God, and to taste his love.

Now when God, by the Visitation of his Spirit of love and wisdom, gained an instrument that was willing to have him for his rider, then begins the war with the foe; and then is fulfilled that Scripture (Mal. iv. 2, 3) which saith, 'But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the

soles of your feet in the day that I shall do, saith the Lord of hosts.'

Now whosoever comes to you and offers money (i.e., doctrine) that has not these marks or stamp on it which are here described, receive him not into your house, that is your heart, neither bid him God-speed; for it is the sovereign Gold that must now pass, none other is genuine, this only has the true stamp: I mean that it is God's Word of Truth that must pass, this is sovereign and omnipotent over all man's wisdom. Now the 'just man' is the Lord become man in the human nature; the Lord is just and meek, having Salvation, and riding upon an ass. Now, the ass represents the poor, simple, dull human nature, that the Lord by his power has quickened, and has endowed with man's voice to reprove the spirit of madness and folly in men, by which they have falsified the Word of God. The human nature is made just, by virtue of the Just One being revealed in him; the ass becomes so meek as to believe God, and it is counted unto him for righteousness. He believed that God would fulfil His Word that He had spoken, and believing this. and being willing to be marked with the cross, he has God-the just Lord for his rider, keeper, leader, and governor, instead of Balaam (the spirit of error) who beat and ill-used him. But now, being justified by faith he has peace with God, he is made just; his old master is dead, and his new master is the just Lord, whom the world condemns because his appearance is so mean, i.e., they condemn THE TRUTH, and the bringer of it they imprison. and in their hearts they kill him. But he bears it patiently, knowing that God is faithful, and that he will

cause the evil to produce the good and yet comfort Zion, and make his children joyful, and they shall stand upright in hope and love, and be without fault before the throne of God's glory, with exceeding joy.

From Zion, the Pillar and Ground of the Truth. The Lord is here!

It is not surprising, that the doctrines founded on opinion and tradition, which pass current in the 'religious' world, should be found counterfeit when submitted to the test of revealed Truth, which being Divine, must cross the sense, reason, and speculation of the merely 'natural' man or mind.

Self-made 'Divines' could not possibly weigh the Scriptures together justly, for they had not the 'Balance' in their possession, viz., the union of God and man!
—which was the 'missing link' to combine the whole.

On the 'Ass,' see further, Vol. I., p. 228; Vol. II., pp. 144, 145; Vol. III., pp. 183, 184.—C. B. H.

### TO MR T. PIERCE, NOTTINGHAM.

September 29, Year 7.

'I HAVE written a long Epistle for you in answer to your enquiry on Jeremiah, chapter 31. It contains 50 pages folio. The only way in my power to reward my friends (or rather I would say the Lord's friends, because they are my friends for the Lord's sake) is to do all I can in bringing forth the Word of truth for them, and give them what God has given me. I am aware that many of the friends desire private letters from me, but they must excuse me; I will do what I see is best for the good of the whole, and each may rest assured that I will lay myself out for their happiness; and while I am in this place, my mind and pen shall be wholly occupied in bringing forth the Word for them, for I know their wants, and ever bear them in my mind. And though it was a great pleasure to me to enjoy the society of the Believers, yet perhaps it will be more to their profit and comfort, for me to be wholly devoted to this work for a while. Many of our friends will recollect how often I wished that I could shut myself up from them for a time, for I could not resist their importunate invitations to visit here and there, which I knew arose entirely from their love and kindness to me, and their wish to be in my company.

Therefore all is well, and all things work together for

good, let us all be content to do the will of God, and expect all comfort from his goodness. If any of the friends wish for explanations that are not in print already, let them communicate to me, and I will answer as soon as I can.'

(The following is the Epistle herein referred to.)

## JEREMIAH IN SPIRIT—BEHEMOTH—NEW MOONS—STORY OF SAMSON, Etc.

DEAR BROTHER PIERCE,—This day I take up my pen to answer the enquiries you make in your very kind letter to me, dated August 13, which I would gladly have answered sooner, but had much writing to do for the friends at other towns. You request an explanation of a part of the 31st chapter of Jeremiah's prophecy, 31st, 32nd, 33rd, and 34th verses. And dear brother, I set about it with delight, from these two causes in particular:-First, I have, by the power of God, and by His grace, the substance of the Word wrought in me, by which I am made a partaker of its sovereign virtue, without which the truth could not be known. in the second place, I have delight in communicating the truth to you, and to those whose hearts are formed like yours—who have created in them the 'hearing ear,' and love to rove in the green pastures of God's Field. to admire the charming works of the dear and lovely Sophia, the Virgin-Wisdom! and view the variegated beauties of Her fair creation, how She has tinted every fruit and flower that grows in the Paradise of God; of which, the outward creation every spring and summer, is a fair similitude and figure. And if the contemplative mind can draw such sweet reflection from the beauties of external nature, which thousands of the human kind—standing yet in mere nature, do; what then are the delights of the *inward* kingdom, to find myself brought home to my own native country, eternally fixed in my own God, who is the very Fountain of my life, in whom I live, move, and have my being; never, never more to go out, but to go on from one degree of strength, and from one sweet to another.

This is the happy kingdom, dear brother, into which you are entering, and in which you will be settled, with your heavenly father's whole heart, and with his whole soul, as the word expresses it in Jer. xxxii. 39, 40, 41. This is our happy portion; unto which the power of God has brought me, His creature! - by which I am made the instrument of conveying life to others, by the Word. 'For as the father hath life in himself, so hath he given to the Son to have life in himself' (i.e., to His heart's love). And this is the Word that goes forth from Zion, even Love the Eternal Son of the Father, dwelling in Zion in truth and love; and this is the Voice which 'giveth life to them that hear' (see John v. 24 to 30). And in the love is the light to execute judgment, for the Son of man is love, and power is in him to execute Judgment, because he is the Son of 'The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.'

Now all the sects of Babel stand in the anger and wrath—which at the same time was never let loose upon them; this no one ever tasted, i.e., drank, but he who now writes this;—for had they drank that bitter cup they would now dwell in the love kingdom, for the way to heaven lay through hell. But they not knowing the Voice of Love are tinctured with the spirit of wrath and anger, which is in itself 'a consuming fire'; hence arises the thought that God is an Angry Spirit, and hence, too, come their ideas of an eternal and everlasting state of burning in fire and brimstone; they confirm themselves in such a belief of a state of misery after death, through being tinctured—as we say—by wrath, and then the gigantic spirits of fear and doubt have dominion over them; and these are the giants spoken of in the Scriptures, they are men of renown for they conquered all, and do reign over all, and will keep them down, till they are willing to hear the Divine Love—that kingdom of life and joy which has sprung up in Zion, out of the eternal and living death which the creature passed through; -I call it a living death, because the death, the fierce anger, and painful and bitter anguish, was the cause or source of joy and life to me, which is the New Spiritual Kingdom. For as heat and light come forth from fire, so love—which is the Divine heat and light, came out of the bitter cup of sufferings; and here is the Father, called 'a consuming fire'; the Son, love; and the Holy Ghost, light: and these three are one, the one G.-O.-D., i.e., Great Omnipotent Divinity! The greatness of the fire; the Omnipotence of love to quench the fire; and the Word or light which divines, or reveals the secrets that were ever hid from VOL XIII.

man, viz., how God has become a man! He that is strength, made perfect in weakness, appearing in the 'weaker vessel full of care,' that was all his lifetime subject to bondage, till the fire burnt the giants out of the land, and the righteous heir took possession, and that is Love; and now here dwelleth Faith, Hope, and Charity, these three—and the greatest is Charity, for it completes all.

N.B.—When I had the wrath and anguish mentioned in Scripture poured into my soul, without mixture, which was designed to destroy the 'cup of abomination'; then I saw that I was the character who was appointed to drink that bitter cup, the man of sorrows and acquainted with grief, and then I leapt out of the fire into the kingdom of love and of light. So here is the revelation of the Father, i.e., the Begetter of Love; and here is the Son, and the Holy Ghost also; said to be three persons, because one revelation begets or generates the other. Therefore the flames are quenched in Zion, where the fire was, first the fire of anger and wrath, but now the fire of love; because the love rose above the wrath and conquered it. And as the Eternal Son now standeth in Zion, the Lord God Omnipotent! How can any one obtain His kingdom. until they hear the voice of the Divine Love speaking in Zion?

<sup>1</sup> For in Zion there are no accusations, no thunderbolts, no vengeance and flames of wrath against sinners;—

¹ The qualities of the Divine Love as set forth in this sweet call, form a fitting prelude to the opening which follows, showing the nature of that *Power* in the Humanity, which produces the explanation. You see the *Human* nature spoken of under the figure of 'hand and feet,' the '*Throne* of my *Glory*,' the 'White horse of my power,' etc., etc., elucidated in other writings. C. B. H.

but love that sees not, but covers all sins,—love that has herself endured the curse, and taken it from you, and now saith, 'Come unto me all ye that are weary and heavy laden, and I will teach you the fear of the Lord'; I will show you my hands and my feet, which were pierced for you, and you are for ever free from all charge. I am LOVE. that is my name, and my nature; therefore I cannot condemn, but cover all imperfections; love remembers not sins but blots them out, and reconciles you to the Son by giving you of his essence and making you one with him. Fear not, but come unto me; I have obtained the dominion: all power in heaven and in earth is given unto me, the Son; I save whom I will, I cast out none, because my name is Love, not anger, that is for ever gone; and I live, and because I live, ye shall live also. For I have swallowed up death and the curse, and have left none for you, but blessings only. Hear my voice, and live in my life, look unto me and be made like me. Here is my garment for you, it is a coat without seam, woven throughout from the top to the bottom, that will cover all. hold! I dwell in Zion, and I speak to you thus familiarly from my holy heavens, where I sit on my throne, judging, seeking judgment, and hasting righteousness; and I shine forth from the throne of my Glory in words of peace. Thus am I come to dwell among you, never to depart, but will go on conquering, and to conquer on the white horse of my power, till all bow to me, and know my Divine name, LOVE, and live in my Divine Life.

We now proceed to open the Scriptures, which you desire: read therefore first, from the 27th verse—'Behold, the days come, saith the Lord, that I will sow the house

of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord.

'In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.'

Now in the first place, you must know that the person-whoever he might be-by whom the prophecy was written, was not 'Jeremiah' in the strict sense of the word; neither was he at all the character whom the Spirit means, but was only a type of Jeremiah in the Spiritual sense, which is one of the names of the Lord, when he—the Divinity—becomes man; the name signifies exalting the Lord, or the Lord's height; and you know that it is written: 'Thus saith the Lord, I will be exalted in the earth' (Ps. xlvi. 10). That is, I will be exalted in human nature, for human naturereal and entire-shall partake of my Divinity, and we will be God and man-Jehovah! and thus I the Lord will be exalted in the earth; for I will marry the earth, and take it into my love embrace, and will never accuse it of anything it has done, and will remember no more the iniquity thereof; but I will kiss the earth, and fold her in my arms in the bed of love, and I will be the husband of the earth, and will make known my love to her, and she shall kiss me with the kiss of love! and then will be fulfilled what is written: 'Greet one another with a kiss of charity' (1st Ep. Peter v. 14). That is, charity in the creature believeth all things that God hath spoken,—that he will not fail to perform all that he hath said and promised, to the utmost latitude thereof; and charity in God covereth all sins. And thus God and his creature meet together in love. The creature gives himself up to God, and God gives his Divine Virtue to the creature, and this is the Love Kiss!

And this is 'Jeremiah,' in whom the Lord—the Word is become Substance and Life. But the Prophet by whom this Word was recorded, was directed to write what was to take place in future time, when the Word should be made flesh. 'Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beast.' Now by the House is meant (in plain terms) God's relation, that is, man unto whom He meant to join himself in the end, meaning Zion in particular, as the first. This is the house of God, the house of Israel and the house of Judah, because here the prevailing, overcoming (the signification of the word Israel) Spirit of power was to be revealed. The Prince of God, this is Israel-and here was to be also the Spirit of Confession and Praise, which is Judah, whose 'hand was to be in the neck of his enemies,' as you read in Gen. xlix. 8.

Now whereas the name Judah signifies confession, and also praise, it is to show you that the character in whom the Lord should be revealed, would by the Divine Wisdom find out the author of all evil, that caused

his fall, and is the cause of all the evil in the whole world; and that on him—the Spirit of Darkness—he, Judah, should lay the blame, or 'confess' the sins of all mankind upon his head; showing before the Lord, that this Spirit is to blame and not man, and thereby freeing himself from the hands of the stern justice and righteousness which arrested him as sinner, saying, 'Pay me what thou owest.' And the poor creature stood trembling, for he had not wherewith to answer the demand, yet he sought means to pay, but found none, and justice laid on him the stripes due, demanding payment: as you read 'By his stripes we are healed.' But, alas, the poor creature could not answer the demand, and therefore he sank under the dreadful fright and terror inspired by the angry countenance of the Judge, who was now come to 'make inquisition for Blood, and to search Jerusalem with candles' (see Zeph. i. 12). For the decree was, that the sinner must now be found, for God's time was come to call 'the wicked' to a just account. God had descended now in flaming fire to take vengeance on them that knew not God, and that obeyed not the Gospel.1

And as man called himself a sinner, and strove to keep the law, and to justify himself by his own works, he thereby made himself a debtor to do the whole law,

¹ The creature being filled with the erroneous notions of God, current in the religious world, caused the appearance of wrath and anger, which was in reality the 'fire of the Lord's jealousy' taking vengeance on the false ideas and thoughts, which refused obedience to the 'glad tidings' that the Lord (the Divine Nature) had come to his own humanity. This subject, of the just demands of the Word, and the utter inability of the sufferer (through taking all in the letter, and so making himself a sinner) to satisfy them, is further illustrated in other writings.

and the demand consequently must be made of him. Therefore justice apprehended him, and brought him to the Bar, but he was speechless, for he found that the demand was infinite; and as he made himself liable as a sinner, his sentence was, 'Go ye cursed into everlasting fire.' And he was driven from the presence of the Lord, with the wrath of God abiding upon him, and he sank into the abyss of woe.

Now take notice, this is he that bore the curse, 'Cursed is every one' (saith the Word, Gal. iii. 13) 'that hangeth on a tree.' And as the creature had hung himself upon the tree of death, he must be cursed with it, and therefore he sank into the deep pit and low dungeon, into the Belly of Hell, where the weeds were wrapped about his head, i.e., the weeds of darkness, error, unbelief, with the fierce wrath of God.

Here was Manasses bound in chains, and carried captive to Babylon; here he was taken among the thorns; for by this act of his, he slew the Spirit of love and innocence, and refused to let it live. And here he had to abide till he paid the very last mite, and being in this Hell of woe, distracted with the terrors of the Lord, he discovers that there was a power in him that was stronger than himself, which caused him to sin, and prevented him from doing the will of the Lord; and he brought the betrayer and murderer in his complaint before the Majesty of Heaven, saying, 'O Lord God, I have brought before thee the thief that robbed me, and left me so poor that I could not pay; and who betrayed me into the commission of the heinous sin which I did,—but it was by his instigation;—and now, O Lord, as thy

law and love compels thee to deal justly with me, and to punish me for causing the death of thy Son, Faith. Will not thy justice now, and thy mercy to me thy creature, compel thee to remove from me the stroke of thy wrath, and to let it fall upon the head of this guilty murderer, the Spirit of Darkness that blinded my eyes, and filled me with wrong judgment, insomuch that I thought I was doing right? O God—the just and the merciful God, avenge me of my adversary—Here he is!' ('Shall not God avenge his own elect?') Here was the very last mite, the delivering up of the really guilty, the author of the sin which brought on man the curse, but now the curse was removed and laid upon the guilty, then the 'hand of Judah' was 'in the neck of his enemies.' And here he is 'whom his brethren shall praise;' because in this way Judah overcame the sharpness of death, and has opened the kingdom of heaven to all believers; in this way he conquered death, and broke through the dark territories of Hell, and slew his adversary, the Devil, the Spirit of Darkness that deceived him, - and the adversary of all the human Therefore, it is written in Deut. xxxiii. 7, 'Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help from his enemies.' Here then you see who Judah is; Judah is the Lord become man in the human nature, the House, which the Lord said so long ago by the Prophet, he would sow with the seed of man and the seed of beast, when the days should come that his purposes should be fulfilled and accomplished.

Now the seed of the Beast was the spirit of fear

arising from unbelief,—it was unbelief itself, which worked until it became a whole principle in the mind, filling the mind with self-righteousness and self-wisdom; so that when the Lord called, there was none to answer. This unbelief caused me to disobey my call, it wrought disobedience to the Heavenly calling. For now it had come to a body; this seed produced the man of sin that shut the door against the Lord, and opposed his reign in the creature. This Beast consists of all kinds of human inventions in religion, man seeking to please God, by his, man's own doings, by the false doctrines which he preaches, and the forms and ceremonies that he sets up according to his own dark imaginations,—in following and observing which, he thinks to win God over to be favourable towards him.

Now this kind of abomination has, in these latter times, spread itself to an universal kingdom of darkness and delusion, insomuch that all thereby reject the visitation of the Spirit of the Lord, and prefer their own inventions, which works of theirs are called uncleanness: 'Men with men working that which is unseemly;' burning in their lust one toward another, following all uncleanness greedily, which greediness you may see in the false zeal of the different sects, in their preaching and praying. And it is these things that are so much complained of in the Scriptures, as sin, wickedness, and evil!

It is false religion that is so called, it has no allusion to the immoralities of the animal nature: but if outward things relating to the animal nature, that are opposed to good sense and discretion, be evil—those religious abominations—which done in hypocrisy make a vain show, and thereby deceive those who practise them, and others—are ten thousand times worse in reality, i.e., spiritually; nay, they compose the Beast itself. And now seeing that this false hypocrisy is grown to such an enormous size, that it covers the earth, especially that part of it called Europe, where 'Christianity' is professed, and all falsehood followed for truth, and all wrong practised under that name; this Beast is become so hateful to the pure Spirit of God, that it must now go into perdition—the cry for its destruction has reached the highest heavens!

But the root of the great evil must be discovered, and the axe of God's Word must be laid to it, before there could be any hopes of seeing the building of confusion cast down. Its principle, its power, and its malignity against the True Light (spiritual knowledge) must be manifested; for no one scarcely will believe in any degree, that this 'highly esteemed' Christianity (?) is so pernicious in its effects, so full of venom against For everyone thinks, according to the show and appearance of 'religion' that is made, and the wonderful things that they do, that certainly they are serving God with all their might. See what large and fine churches they build, in which such vast and respectable congregations assemble on the Sunday, to keep the Sabbath day holy. Alas, alas! a day which God never appointed, nor is it the Sabbath at all; but God's Word is thereby perverted. For God himself is the Sabbath day! and to rest in His love is the true Sabbath, which God has directed to be kept holy.

And see the bishop or parson, how grave he looks, and how venerable he appears, with his gown and all the sacerdotals about him, and see with what dignity and humble grace he ascends the rostrum; see what solemn awe is in his countenance; see how he kneels down to pray, taking the front of his gown and placing it under his hand, to make his solemn address to the Deity, who sometimes he addresses as the Great and Terrible and dreadful God, before whom Angels veil their faces; and tells how unworthy he-a poor, miserable and wretched sinner—is to approach the footstool of the Divine majesty. 'With solemn awe we bow before thy throne: Thou, O Lord, art glorious in holiness' (says he) 'fearful in praises, doing wonders.' Hear how the 'Rev. Divine' compliments God; telling Him how great He is; how wonderful are His works. And then he tells Him what a Merciful and Good God He is, to give His only begotten Son to be the Redeemer of the world; and that he, the Son, shed his precious blood upon the Cross, to expiate the guilt of man's transgressions, and reconciled the world to his Father. And after the priest has said all this, and a vast deal more, he declares that he himself, after all, is in the hands of the Devil, tied and bound with the fetters and chains of his sins!

Now all this is nothing but solemn mockery, for the man knows nothing of what he has said, but has gone through all these vain and useless forms and ceremonies, according to custom. And then hear his eloquent speech; what learning he displays, what Gospel he preaches. What a fine discourse! So the service ends with a

solemn tune played upon the organ, and the people depart well satisfied, for they now have been to the House of God!

But let no one think that I am speaking here of the Church of Christ, no, the Church of Christ is the True Church—Shilohites well know that. But we leave it for all to judge, for every one will know his own picture, and if his likeness be not properly drawn he will not own it. But this is the true picture of all that is called Christendom, of all sects and parties, serving their own wills and imaginations, which the Scripture calls 'their own bellies.'

Well now, as this beast carries such an appearance that all are deceived by him, and the world wonders at his power, and says, 'Who is able to make war with the Beast?' and imagines him to be entrusted with Divine power and authority; then it must now be proved whether it be so or not. For in order to manifest it, saith the Lord, 'I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast,' i.e., there shall a man appear on the earth, whom I call the house of Israel and of Judah, for the reasons before mentioned, and in him I will sow a seed, which shall produce the man of Life, my Son, Jesus Christ; and in the same man I will sow the seed of evil also; and I will let them both grow together in the field till the harvest, both the wheat and the tares, both the good and evil; as it is written, alluding to this very thing (Isa. xlv. 7), 'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these.' Again-'Shall

there be evil in a city, and I, the Lord have not done it?' This I spake in reference to what I would do in my chosen vessel, Zion, in whom I mean to make manifest the root of Evil, and the root of Good; and these two seeds shall produce two invisible bodies, or 'men' in him, each seed according to its own quality. The evil seed shall produce an evil tree, that my purposes of making manifest the evil of the whole world might be accomplished,-and the good seed shall produce the good tree; the evil is the Devil, and the Good is the Lord, my Son, whom I have decreed to reign over man, for I have said the elder shall serve the younger, for these two seeds are Cain and Abel (the two invisible men before mentioned, called so because the man was principled by these spirits), Esau and Jacob. And my elect and chosen servant, who is the true Adam, shall be the begetter of both, by the mind that I shall create in him; he shall beget both Cain and Abel, with his thinking or mind he shall beget in himself all the principles of this lower sphere, the world, into which he will be moulded, striving hard to gain salvation by false doctrines and erroneous ceremonies of doing this, and leaving that undone, and he shall follow these vain things with more than ordinary zeal, thinking to 'serve' God thereby; and in him these principles shall be complete and full, and he will offer the 'fruits of the ground' (Cain's offering) to me for a sacrifice, which are the vain opinions of all sects of religion about Christ. But I will not accept of it from him, and that he will know by the feeling of his own heart, under a continual spirit of bondage through fear of death, which he will carry about with him day and night, more than any other being, because he is appointed for the very purpose of manifesting the evil principle or *Beast*, in, that has deceived the world, which spirit must die; therefore is the fear of death upon the creature, a foreboding of that death that he shall pass through spiritually, in which he will say as 'Job,' 'That which I greatly feared is come upon me.'

This servant of mine shall also have within him, the seed of my Eternal Love, which shall be manifest in all his religious pursuits, and is the 'seed of man' that shall produce the man Christ Jesus at the last. seed of Life shall operate in him at the same time with the 'seed of beast,' and shall secretly be the spring of all his actions in 'religion,' though he will not know it, and his sincerity in all that he does will be manifest afterward, which he shall then see and understand, but not at the time; for it is I, the Lord, that am the worker in him, to bring about 'my strange work, my act, my strange act.' He will therefore be influenced to go on in the religion of the world, attending to all its forms, and abstaining from everything he thinks to be evil, and doing everything in his power that he thinks to be good,—the hidden motive power to which is the Spirit of Love, though the Spirit of darkness will be manifest in all he does. He shall profit in his own religion beyond many, being zealous of the traditions of his fathers; supporting by every means in his power, the honour of My Name - according to what he has been taught about Christ; and he shall be so zealous that he will sacrifice every interest to

follow what he thinks to appertain to Me, because My Seed is at the bottom, moving him forward till the beast is completed, till the falsehood is perfected in him, and fit to come forth to manifestation. Now here you see is the Spirit of the Divine Love (the woman) leading the man into evil, and giving her husband the forbidden fruit, but mark how the same hand that gave him the evil fruit, at last brings him the good fruit. And he was led into the evil purposely, that it might be manifested to him, and to open the dark mysteries of the Fall, that they might be known. Then he is led by the same hand into the Good, i.e., knowledge and spiritual understanding; and thus she is proved to be an helpmeet for him, according to God's decree, as it is written, 'It is not good that man should be alone; I will make him an helpmeet for him.'

Thus he goes on till the law or seed of sin is come to a substance in him, and the Beast is fully formed, which is now manifest in the strictest possible observance of all carnal ordinances, according to the Letter; and being determined not to be lacking in anything, he begins to live as a 'Jew,' to keep the Saturday as the Sabbath, and to abstain from all meats that are said to be unclean in the Scriptures, with many other things; and all these doings compose the Beast, though the motive is sincere, and from an honest intention to do right; for, in a sense, he was left to himself, that he might fill up the measure of the iniquity. He now thinks that he has made considerable progress towards fulfilling the Law. And so the 'man of sin' was revealed (as you read it should be, in 2 Thess. ii. 3rd and following verses), 'Who

opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.' 'Whom' (see 8th verse) 'the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.'

Now, this man of sin-self-righteousness, the complete works of the spirit of darkness-is come to full growth in the temple of God, the heart of the chosen one; and now the Lord, who (in the seed) was sown in the same ground, makes his appearance and calls with a loud voice for obedience from his creature, saying within the soul, 'Why spend ye money for that which is not bread, and your labour for that which satisfieth not: Hearken diligently unto me, Hear and your soul shall live; and eat ye that which is good, and let your soul delight itself in fatness.' See 55th and 56th chapters of Isaiah, for here the call is spoken of; and the 57th contains reproofs for rejecting the call; the 58th likewise showing the loud cry of the Spirit, going forth to manifest to the human nature its sins and abominations; with directions also, exhortation and encouragement to return to the right way. The 59th shows the distress and anguish of the soul, finding itself not saved by all its doings, under the old system of literal religion; the soul is rebuked in this chapter, but is comforted at the last. 60th chapter shows the Divine Light brought forth, all through to the end of the prophecy. And (in continuity) the 1st chapter of Jeremiah, shows the rise and progress of the Divine power, love, and wisdom in Zion, after 'the Beast' is slain.

Now we have brought to your view Behemoth, i.e. the collection of all kinds of beasts into one (see Job xl. 15), for 'the beast' as he was manifest in the creature is this Behemoth, the 'Chief of the works' of God (see verse 19). This is indeed the greatest work that God ever did, to gather all evil spirits into one, so that they became a body of iniquity, a world of wickedness in God's chosen vessel; this is a way that man never thought of, as far surpassing the thoughts of man as heaven surpasses hell!

How many of the learned have been puzzled to find out what this Behemoth could be; -some have said that it must be an Elephant (see reference Bibles), or some great and wonderfully-formed foreign Beast; in vain have they used all their skill to discover the secret. Who would think that it was the Devil that had—in the chosen and elect servant of God-become man! This is Behemoth, 'the chief of the ways of God,' for the collecting together of all the evil spirits into a Body, forms the Devil, or the man of sin—the false light that opposes the coming of the Lord, and had now made the Temple of God a den of thieves; but it was God's Temple, and so they must be cast out, and for this purpose they were gathered and assembled together here, as the Word in Zephaniah saith it should be, 3rd chapter, 8th and 9th verses, which please to read for your confirmation on this subject. The evil and erroneous principles by which all false religion in the world was set up, from time immemorial, were now met together in God's elect vessel, on account of which the creature is called Babylon, therefore it is written, 'Babylon the great is fallen, is fallen, and is become the hold of every foul spirit, and the cage of every unclean and hateful bird' (Rev. xviii. 2). And why were they collected in one, it may be asked. We answer, because the Lord, the Son of God, was secretly hid in the same vessel;—'the seed of man' was sown there; and now must be the combat between Michael and the Dragon. For he, the Great Prince was come now, manifested in the flesh to destroy the works of the Devil.

Now you must know that Satan, 'Behemoth,' becomes man in the human nature, therefore the creature is very man and very Devil; but he is not willingly so, but is deceived by the Angel-like appearance of the arch-fiend. But to bring about God's purposes, I was made subject to evil, as it is written (Rom. viii. 20, 21), 'For the creature was made subject to vanity' (the vain hopes and ideas of human wisdom), 'not willingly'; but 'the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God,' so that when Behemoth is slain, the Lord reigns in Zion, the creature is God-man, very God and very man. Now you must be informed that every sect of religion that was ever set up by human invention, and called 'Christian,' however holy and demure they may seem; however strict and moral and orderly in their deportment; whatever garb they may wear, or whatever might be the shape of their coat or hat to distinguish themselves by as religionists, and however pure they may be considered by the world; think me not harsh if I say that a Devil was the founder of it! I mean the Spirit of error; for they knew not who Christ was, or is, though they all talk so much about him, and say he came near two thousand years ago to redeem the world; whereas he never came at all for that purpose till these latter days. So all their sects were founded by a Devil, and they all unite together now to withstand the Son of God, and oppose his reign, through the erroneous belief that he came so long ago. Thus the coming of the Lord in Zion, discovers the root of evil, for every evil principle by which each sect was formed, was engendered in the creature; and when the Spirit of truth made his appearance in the humanity, this den of thieves encompassed him, and murdered him, because he spoke contrary to them all, and they would not brook that. And I myself consented in my ignorance unto his death, for the figure of Saul of Tarsus was here fulfilled, through the influence of these devils; for which I fell under the Divine displeasure, as I have before described when writing of Judah. And then was fulfilled in me the words of the 28th verse of the 31st chapter of Jeremiah, viz.: 'And it shall come to pass, like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord.'

Now the learned men of the world apply this Scripture to a people whom they call Jews; and they say that here was the destruction of that nation foretold, and that the latter part of the verse prophesies of their restoration. But they are all mistaken; they are all false prophets, they prophesy out of their own hearts, and have seen nothing (of the truth); they see vanity and divine lies;—and they must be told of their errors, however angry they may be, and however bitterly they may persecute us while they have the power left them to do so.

Now the 'learned' allow that the word 'Behemoth' signifies a multitude of earthly beasts; it is a plural Hebrew substantive, denoting cattle, or (as above) multitude of earthly beasts—not beasts naturally, but spiritually. And all religion that is not instituted immediately by the Spirit of truth, is called earthly, i.e., of the world, the wisdom of men merely, therefore it is called Beastly, it is of the Beast the 'carnal mind'; every false doctrine is a Beast, and is against Christ, and opposed to the way of his coming and to his reign. Then the accumulation, or gathering together of these Beasts into one body, is called 'Behemoth'; and that this gathering together of these earthly Beasts should take place in the 'fulness of time,' and in a character appointed, is quite clear from the Scriptures (see Eph. i. 10 and Isa. xvii. 12, 13). Here it is plain that they are gathered together to be rebuked, because they rush against the Lord, against the Spirit of Truth,—'Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like a rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before And behold at eventide trouble'; i.e., the whirlwind. great tribulation to the character in whom this great and wonderful work is done; 'and before the morning he is not,' i.e., the morning light shall disperse them, drive away and kill them. 'This is the portion of them that spoil us, and the lot of them that rob us.' See again, Ps. civ. 20—'Thou makest darkness, and it is night;

wherein all the beasts thereof do trample on the forest,' which is the true reading as in the Hebrew. By the forest is meant the humanity over whom the evil beasts—the spirits of error-domineer for a time; they overcame him, and it was a dark and dismal night with him, a howling wilderness, where the wild beasts howl and roar. The same is meant in Mark i. 12, 13-' And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Read also Zech. xiv. 2, all these 'nations' are Behemoth. See again, Luke xxi. 20; Deut. viii. 15, and xxxii. 23, 24; Exod. viii. 21. These are the Beasts that Zion (or Paul) fought with at Ephesus, in order that the dead might rise (I Cor. xv. 32), 'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?'

The word Ephesus signifies desirable; and it was desirable indeed, to conquer hell, death, and the grave, and the multitude of earthly beasts, that I might win the crown of righteousness, and rise to life in another world; that Christ might live and reign in me. To what purpose was this great and terrible battle with the beasts, but to gain that most desirable of all gifts, Eternal Life! that I might attain to the resurrection from the dead.

Now we have shown you the evil seed—this wicked and adulterous generation, that God said he would cut off, that the right seed should serve him, which you read of in Isa. lxi. 9, also Ps. cxii. 2, and numerous other Scriptures, to which we might refer you; from

which seed, this Word now comes forth through Zion, having grown to a Tree of Life; and which same Seed shall principle and renew the human race, although there is yet so much to oppose it, yet it shall be drawn quite out of the many waters. Read Numb. xxiv. 5-9; Ps. xviii. 16. But I must tell you a little more about Behemoth: so pass on to explain the last verses of Job xl. 23, 24.

Now you must know that the Humanity himself is called Behemoth, because all those Beasts are formed in a body in him, they are his evil life, they principle him; therefore while error reigns, he himself is called Behemoth -for a man is characterised by the Spirit which leads him,—so the human nature in this state is Satan, in a secondary or subordinate sense, yet he is the 'Chief of the ways of God,' in whom the evil is to come forth to its fulness, and then to be cut down; and by whom the 'mystery of iniquity' is discovered, and in whom the Lord - the Divine Word is to reign, when the great battle is fought between the two mighty powers, Good and Evil, and the Good overcomes. It is said of Behemoth, 'He drinketh up a river: he trusteth that he can draw up Jordan into his mouth.' Now do you not see that the principle of self-righteousness and self-wisdom in all the different sectarians, would swallow up the river—they would destroy the Jordan of God, i.e., the sweet-flowing streams of sound judgment, spiritual knowledge, and understanding; that river, 'the streams whereof make glad the City of God,' which is the only water appointed by God for persons to be baptised in for the remission of their sins, i.e., darkness and ignorance

of the ways of God. Here it was that Naaman washed and was healed of his leprosy, though at first he refused, thinking his own rivers or the rivers of his own country must be far superior, or more efficacious than the little stream of Jordan; and when he was advised to go and dip into Jordan seven times, he was wroth, and said, 'Are not Albana and Pharpar, rivers of Damascus, better than all the waters of Israel? may not I wash in them and be clean? So he turned and went away in a rage' (2 Kings v. 12). Now this Naaman is a figure of Zion while he was filled with evil; and the name signifies, 'Fair,' Beautiful or Comely,' or 'greatly moving': -and when he is cleansed of his leprosy he becomes fair and comely, but at the first he is 'greatly moved' by the evil power, to be against the Lord-through ignorance; and then, at the last, 'greatly moved' by the power of the Lord, Divine knowledge, to utterly vanquish the power of darkness.

In following out this figure, it would be needful to explain these 'rivers of Damascus,' to show what they are in the spiritual sense, but it would take me too far away from the point in hand;—Damascus signifies 'A sack full of blood,' which means the human soul filled with self-wisdom, called blood because it is a murderer, and the rivers that flow through the human mind, where the Lord is not known in the power of his love and light, however great, and however smoothly they may glide, are but poison to the life of Faith. Suffice it then here to say, that these rivers Albana and Pharpar, mean the false Christianity with all its deceitful doctrines, witchcrafts, and enchantments. There-

fore by the influence of these deceptive appearances, the people swallow up, or oppose, or condemn the Jordan, i.e., the river of Judgment; and when the Lord (Elijah or Elisha) first appeared in me, and told me to go and wash in Jordan (see 10th verse) seven times, if I would be healed of the leprosy of evil — that I so much complained of, I, by reason of darkness, did not obey at first: that is to say (understand me aright), When God called me to be His servant, as He meant to make me a vessel unto honour—the character in whom Christ should be revealed, I knew not that I was appointed to be His immediate humanity, but being prepossessed with the belief, as the whole Christian world are, that he came long ago, I therefore refused the heavenly calling, I refused to use the river of Judgment; for I so strongly believed all about Christ, as the world say and teach, and followed it with more than ordinary zeal, and I could not think of giving up my notions, and coming to nothing. For I thought I was going the right way, and yet I could not get cured in my own country, still I thought that my own 'rivers,' or doctrines that I had imbibed from tradition, were better than Jordan. So here the type of Naaman was fulfilled in me; here I was Behemoth -I trusted that I could draw up Jordan into my mouth, or I trusted to my own judgment, that I had been taught in the Christian world, and consequently could not discern that I myself was the character in whom the Scriptures were to be fulfilled. I did not see that I was called of God, the Limit, the End, upon whom the Word must fall to have its fulfilment. But my trust was vain. could not break the decree of God-though I tried hard

to do so in my ignorance; but instead of my destroying His judgment, or drawing up Jordan into my mouth, God's wisdom and Judgment destroyed and swallowed up mine, and then I did as the words following in Job xl. say of Behemoth, 'He taketh it' (Jordan) 'with his eyes: his nose pierceth through snares.' That is, when my light came, signified by the eyes, then I saw judgment. I took Jordan with my eyes, and my nose, i.e., my scent discovered and found out the game, for I had a sharp nose which pierced through all the snares round about me; I mean that the Spirit of God created in me a 1 quick scent and understanding to know my call, and to see through all the illusions and errors of literal Christianity, and to come forward to shew the truth of the Divine Word, which has been hidden from, and unknown to the whole world. You may now see how the first 'man' (viz., Behemoth, for that is Adam) was created male and female—with the seed of man and the seed of beast, i.e., the principles of anger and love, for the anger is the male and love is the female, therefore Zion is called the 'woman' now, because the principle of love has conquered the anger and wrath, and is now mistress of the house or heart, fulfilling what is written, I Tim. v. 14—'The woman shall guide the house, and bring up the children.' And this is she that was so long barren, viz., Love (or Sarah) of whom it is written (Ps. cxiii. 9), 'He maketh the barren woman to keep house, and to be a joyful mother of children.' Again (Isa. liv. 1), 'Sing, O barren, thou didst not bear; break forth into singing, and cry aloud, thou didst not travail with child: for more the children of the desolate than the children of the married wife, saith the Lord.'

Now, the principle of anger is that wrathful fire, which sends forth all tormenting ideas, and its effects in the minds of those who are tinctured with it, are false notions of God, by which all false doctrines are generated. But this spirit fell on one only of the human race, in its wrathful ire,—in him, viz., Zion, it was made substance, because he was the limit, it could go no farther—he was 'appointed' for it. And the reason why it fell upon him was, because the principle of Life and Love—the Divine seed, was sown in him likewise, by which the anger and wrath should be defeated and overcome; after the anger and fire of wrath had brought forth in him the power of evil, to show its root, that exists in the hearts of all men, and to make its deceit and corruption fully manifest.

Thus the creature was fitted to bear this heavy load, for the Divine principle was placed in him to sustain and meet the tribulation, and to cast off the evil influence, when the purpose of God in bringing it (evil or false imaginations) forth, was effected. Now these two principles formed the man Adam, male and female; but at the first the anger overcomes the Love, the love was swallowed up by the Anger, consumed by the fire of wrath: which you may see foretold by a figure, in the 41st of Genesis (Pharaoh's dream), 'And it came to pass at the end of two full years, that Pharaoh dreamed: and behold he stood by the river. And behold, there came up out of the river seven well-favoured kine and fat fleshed; and they fed in a meadow. And behold, seven

other kine came up after them out of the river, ill-favoured and lean fleshed; and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.'

Now Pharaoh is Zion, the character raised up of God, in whom God would show forth His power, that His (God's) name should be declared throughout all the earth. The dream is the Visitation of God to him, and the river is the Word by which both the fat and lean kine (spirit and letter) were formed, and out of which came both the good and evil;—the lean kine devouring the fat kine, shows how the evil stood in the creature to devour the good as soon as it was born, which has always been done by the wisdom of men, and has ever been opposed to the way of the Spirit, to destroy it whenever it appeared through the Prophets, in any of the visitations. But now that it is come to the end, both principles must come forth to manifestation. The seven fat kine represent the first birth, or appearance of the Lord in Zion, in the In the Glory-man—the Man of Life!—are humanity. the seven properties of Wisdom, which are the 'eyes of the Lord, that run to and fro through the whole earth' (see 2 Chron. xvi. 9; Zech. iv. 10). These are the seven fat kine, and the meadow in which they were come to feed, was the human nature, Zion. And mind this happens at the end of two full years, i.e., when God's time was come to bring forth the two principles to manifestation, which were now created in the humanity, by the Word. And also it must be noticed that it was at the end of the second year of the Visitation, that the fall took place;

the Lord was born in the creature, and the evil nature devoured him, but He—the Lord—overcame at the last, and rose in power in the third year, *i.e.*, at the second coming or birth.

A notable passage respecting Behemoth, is found in the Talmud Treatise, entitled 'Bava Bathra,' 'God created Behemoth male and female, and this Behemoth is upon a thousand hills: and if they had been suffered to mix and multiply, they would have destroyed the world. What then did God? trated the male, and spayed the female, and kept them for the feast of the just hereafter'-i.e., Behemoth is reserved for the future feast. And this is true indeed, for it is now a feast for you to hear how God created man male and female, and to see all that follows in this revelation; this is the feast of the fowls of the heaven. Now about the castrating of Behemoth; it is to signify that the character is become an Eunuch for the kingdom of heaven's sake, i.e., he is now-in the strict senseneither male nor female, but Christ is all in all; he has no parts to generate carnally, or according to the literal sense of the Word, for he is castrated, his old generating powers are taken away, and he now generates after a spiritual manner, bringing forth the truth and mysteries of the Word. For if he had remained under the power of evil, he would have begotten a race of devils-erroneous notions, that would have destroyed the world of light by their darkness. And this is what is meant in that singular Scripture, Matt. II, 12 - 'But all xix. cannot receive this saying, save to whom it is given,' viz., the Eunuch (mentioned in the next verse), to him it is given to receive it, because he is the person in whom it is fulfilled.<sup>1</sup>

I think there is enough now said, for you to see how the House of Israel and the House of Judah is sown with the seed of man, and with the seed of beast: and here is the character now with you-man and beast, that is, God and man,—for the word 'man' signifies the Son of God, the invisible man, the Spirit of truth; and beast signifies the mere human nature upon whom the Lord rides. your King is come meek and lowly, riding upon an ass. Now you know it is written (Prov. xii. 10), 'A righteous man regardeth the life of his beast.' And the Lord is that righteous man, and he has taken care of my Life, so that I cannot lose it; and he keeps me clean, gives me good lodging, and provides wholesome provender for me. He does not beat and ill-use me, as old Balaam did, but he puts me 'to feed upon a thousand hills' which bring me forth a fresh supply of herbs and fruit every day. And these 1000 2 hills whereon Behemoth feeds, are the Divine nature - here all the hills have become one great mountain of love and wisdom, that fills the whole earth, the man.

Now we pass on to the next verses of this 31st of Jeremiah, 29 and 30, which say, 'In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall

<sup>&</sup>lt;sup>1</sup> This Scripture has been gloriously opened in the Dialogue with Two Parsons, subsequently written (whilst in the Gaol). See Vol. IV.

<sup>&</sup>lt;sup>2</sup> Symbolical figure to represent: I, The great self-existent God: o-o-o the three worlds, or degrees of Divinity transfused into humanity—Faith, Hope, and Charity—derivations from the Deity, making the complete Christ,—the Trinity in Unity!

die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.' Now this proverb is used throughout the whole Babel of the professing Christian world: 'Ah!' say they, 'Old Father Adam, who was made 6000 years ago, ate the forbidden fruit, he sinned, and so' (God help us!) 'we are all miserable sinners.' And so the parson says on Sunday at Church, 'O God the Father, have mercy upon us, miserable sinners; O God the Son, Redeemer of the world, have mercy upon us, miserable sinners; O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.' These vain repetitions are continually offered up, every Sunday the same; but there is never any answer; they are always miserable sinners! 'For they know not what they ask,' neither do they wish to have the knowledge of the Father, the Son, and the Holy Ghost, for they imprison those who would teach them the 'true and living way,' and they sin against the Truth that is come! Therefore God heareth them not, for it is written: 'God heareth not sinners, but if any man be a doer of his will, him he heareth.' Neither have they an eye to what God has promised to man in His Word, but try to destroy the spirituality and truth of it, to keep up their own kingdom of darkness and literality.

Yet they call for mercy, but it is not a call in earnest, but a mere custom, a 'thing without life,' as the Scripture expresses it. For the parson tells them that they shall go to heaven when they die; and that they must never look for a better state of things here. But no heaven for them if they do not attend to all Church customs, and

support the Bishops with great salaries, and give the Parson his tithes, &c., nay, hardly a 'Christian' burial granted; and so the people are quite content, and say, 'Ah, God help us! we are all sinners by Adam's eating the forbidden fruit.' This 'they say, and know not what they say'; but where knowledge is, this proverb is no more, but the truth of the Word is seen, viz.: the man that ate the sour grape, his teeth were set on edge; it affected him indeed, for he 'died for his own iniquity,' as the Word saith it should be.

Now take this following Scripture with you, and you will discover what is intended by eating the sour grape, and of the teeth being set on edge thereby (see Isa. xviii. 5), 'For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.' Verse 6-'They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.' And take notice (next verse) what follows 'at that time'; the present is to be brought to the place of the name of the Lord of hosts-the Mount So by this you may see that this Scripture is a prophecy respecting the end; it shows the process of the Lord's coming: mind, it is before the harvest, and 'the harvest is the end of the world' (Matt. xiii. 39). The flower in which the sour grape is ripening, is the womb of providence, the full age of the world, in which the fruit of righteousness — the grape — must appear. This is the appearance of the virgin Wisdom, but at the

first She proves a sour grape to the man who touches her before the time, i.e., before she is perfect or ripe for human understanding; should the character appointed for her, behave uncomely toward her, he will find her a sour, yea, a bitter grape. Better if he stand steadfast in his heart, and does not touch the Word of Life before the time that it ripens of itself; for he will only adulterate it, he will only defile it, but all proceeds from his intense longing after his virgin—the Wisdom of God! The word speaks very mystically of this very thing in I Cor. vii. 36, thus-'But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of age, and need so require, let him do what he will, he sinneth not: let them marry.'1 Now it would appear as if the Spirit in this chapter, was speaking entirely of natural things, and it has so been taken by men; but it is not The chapter contains very deep mysteries, which neither human art nor learning can fathom; and that it is speaking of the end, is very clear to the weakest capacity, if the 29th, 30th and 31st verses will be read. The whole of the chapter is to be spiritually understood, for in it lie the mysteries of the kingdom of Heaven. Now, there was a set time for the knowledge of the Bible to be given, and until that time should come, the secrets of it were sealed up under a close seal, so that every one who has touched it, attempting to explain it, has greatly erred.

And what have all their 'explanations' done in the world, but made a Babel, a confusion of different opinions,

<sup>&</sup>lt;sup>1</sup> This passage is explained more particularly in a Letter to a Believer at Birmingham, December 26, Year 11. Written at Leeds. See Vol. VII., pp. 176-179.

and no certainty in anything that they say; all is mere conjecture with themselves, and of course it must be the same with the people; and they have done as J. Southcott says she did with a bed of carnations,-when they were just budding she went and picked some of them to see their beauty, and so spoiled them that they came to nothing, but those which she did not touch came to perfection in their own time. Just so have men picked and chopped and spoiled the Scriptures; one setting up this opinion upon them, and another that, till they have left them—as it were—without any meaning at all. For when there are so many different opinions about the meaning and interpretation of the Bible brought forth, and so many different sects founded and formed upon each opinion, who then can-if he be seriously concerned about himself—rest upon any of them; and there are many sensible men-according to nature-who have in consequence of these things become Deists or Infidels. the Infinite goodness of God, that although all the Christian world—aye, from the very Pope, down to the least of the lay-preachers now in England, have committed this error in making free with that which did not belong to them, and have jested with the Word of God, and so many have made use of it for their personal aggrandisement and preferment;—yet the 'times of ignorance God winketh at'!

The Pope, through ignorance, called himself by the title of 'Holiness'; the 'Bishops' took that office upon themselves through ignorance, they took an oath that God called them—not knowing the call of God,—and thought that if their parents or friends designed them for clergymen, and sent them to the University to be VOL XIII

religiously educated, according to their traditional notions,—that this was the call to the Ministry; and so with the preachers of each respective sect; they have learnt to tattle a great deal about the Bible and about Jesus Christ dying for sinners, and all that; with a deal of outward show, of wearing particular kind of clothes to distinguish themselves to the rest of men, and to let them know what tribe they belong unto, and much more of these vanities, which we shall not mention here.

But alas! all their preaching is but chattering and muttering—for so the Scripture speaks of it (Isa. viii. 19). They are wizards that peep and mutter under the influence of these familiar spirits, after whom we (Israelites) go not, but we seek unto our God. They are said to 'mutter' because they speak not the wisdom of God; they do not make the Bible plain to men, therefore they are said to mutter, and are but peepers, standing without the door in the outer court, peeping; and if they could peep through the keyhole even, they would see nothing, nor know anything without they had the key to open the door that was so fast locked up. And the spirits by which they are moved are 'familiar spirits,' i.e., they are spirits of their own, their self wisdom. Yet after all, this is all 'winked at' hitherto, and they are not charged with sin for it, because the truth was not revealed to them. For 'where no law is. there is no transgression.' Here's a wipe off: the whole score at one grand sweep! And the sincere among the letter-religionists will be glad when they hear these words of peace, 'For God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them' (see 2 Cor. v. 19). But after they hear this law—this trumpet sounding forth from Mount Zion, let them not refuse it, for no man can enter the kingdom of Heaven, but by the door.

Now with respect to this young grape, which is called sour: we have said that this was the Virgin, who now began to come forth out of the womb of Providence, and show herself; for the time was come for the 'undefiled' Life to appear on earth, to bring forth her spiritual offspring by entering into a marriage union with the human nature-man. She is called 'undefiled,' because she never was known by man, she is the secret of Wisdom, that was ever hid from man's view, in the bosom of God; no one ever knew Her, so She was undefiled. Here please to read 8th Proverbs. Now we do not wish you to understand us as speaking of Wisdom as a female, according to natural ideas; but sometimes the Divine love is set forth in the feminine gender, and the power in the masculine. are but one, but until they appeared on the earth, there could not be any spiritual offspring; all were in the letter, and produced natural offspring. Now, before Wisdom could come, there must be one found on the earth to deplore her absence, and to long for her appearance; one who saw her not in anything, and one who 'desired her before all things,' counting her the 'most excellent,'—and who continually asked for her. It might be answered here, by some—'Why, I should think that there must be many upon earth who wished for wisdom.' Yes, there are many who seek for wisdom by education and human learning; but we speak of that inestimable gem, the wisdom and knowledge OF

Gop! God knows best who they are that seek Him, and are willing to part with all for His sake. It was the decree of the All-wise, that this desire after Wisdom should be found peculiarly in the heart of one of the human race, in particular, who was appointed for the limit where the beginning should find the end; and in consequence of this strong attractive desire being wrought in the soul by the Divine Spirit, God is said to foreknow the person or the soul-and foreknowing him in this way, He chooses him for His purpose, as the one in whom to make His glorious Name known in this latter day, and to be His servant, to work for the Spirit and not for the flesh; of which work and character, the word plainly and fully speaks in the 8th chapter of Romans.-Not as the Calvinists say, that God hath chosen one part of mankind for heaven and the other part for hell. No, the Scriptures have allusion only, and entirely, decidedly, and unequivocally to the one character, upon whom the end, or virtue, or power, or substantiality of the Divine Word should come; and of that character the Word saith (verses 28-30), 'And we know that all things work together for good to them that love God, to them that are the called according to his purpose. For whom he' (God) 'did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified.'1

<sup>&</sup>lt;sup>1</sup> Rom. viii. 28-30. These much-quoted Scriptures are treated upon specially in a work written the following year (8) whilst imprisoned. Vol. II., pp. 179, mark pp. 276, 277.

Now this is clearly speaking of God's elect one, whom he chooseth for his purpose, to fulfil His Word in and by; whom he is pleased to justify, and free him from every charge; and says—'Who shall lay anything to the charge of my' (God's) 'elect!' Now you are not to suppose that God chooseth this one man to salvation alone, or above all the rest of the human kind-No, it is not so: but God chooseth him, as we say, for His instrument to work in and by, to bring about His purposes; and no one need envy him, for of all men the greatest portion of sorrow and pain fell to his lot. As it is written (Eccles. i. 17, 18), 'And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.' Yes, for it was through seas of sorrow, and seas of woe, which mortal man cannot conceive of, that he had to endure and pass through to the kingdom of God; and now he is the scorn of the world, and the object of their hatred and malice. And he being made thus the 'Man of sorrows and acquainted with grief,' in order that the word of peace and comfort might be brought to all, God therefore commands those that believe to treat him kindly, and not grieve nor wound him; for he hath borne the wounds, and the rebukes of the Almighty, for their sakes. And God says: It is enough! This is all that God commands, and requires of the believers, with respect to His chosen servant, who is not above the rest, nor does he think himself above any, but rejoiceth to be the servant of God, and your servant. Therefore

this act of obedience God requires from all that believe the Word by him; and this will be the proof that they do believe; for who could believe that he suffered the rebukes and wounds of God, and willingly wound and grieve him afresh? And in this I show you the will of God, for your own comfort and peace, and that in all things love and peace may be our guides and companions, and that we may dwell in love, for whoso 'dwelleth in love dwelleth in God, and God in him: and this is the love of God, that ye keep his commandments' (see I John iv. 16, v. 3).

From the earliest part of my life, as far back as I remember, I had in my heart an intense longing after wisdom. I used often to say to myself, when viewing the great world around me, and the wonders that appeared over my head in the immensity of space, and when I read the Scriptures, 'O that I had the knowledge of the Great Creator of all these, and the knowledge of His Word.' For in the Bible I saw that there were deep and unsearchable things; and when I saw anyone that I thought knew and loved God, I felt so great a reverence for them that I cannot express; and I thought that if I possessed all the goods of the world I could part with all, to be like them, and to know wisdom. But yet I used to despair of finding it, for I thought it a gift that could not fall to the lot of one so unworthy as I was; -so I went on spending my days in silent grief, and in continual bondage of spirit, fearing that I should never know the love of God. And though, in my outward demeanour I was volatile and gay, yet I always had a heavy heart, and would muse alone, and go into solitary places, such as churchyards and similar spots, to think. But alas, I found that my mind was so shallow, and void of good, that I could not comprehend anything of God: not all the sermons that I heard, nor my uniting with religious people gave me what I wanted; I was still far off from peace.

But at last Wisdom began to put herself forth in me. by the Word-the recorded Word, which I was in the constant habit of reading, - and I was delighted with Her sportive play in my imagination, for you must know that Wisdom is a loving and free Spirit. Thus the young grape began to appear in the flower; -but I knew not Her nature nor Her excellent quality, I did not know that this was the dawning of the unspotted mirror of the power of God, the Image of his goodness, and the brightness of the everlasting Light! I did not know that this was the beginning of that Life, which was to be my companion and the wife of my youth; yet I was greatly delighted with Her, and rejoiced that what I so much longed for was now come to me, as I thought. But alas, although She tinctured my inmost soul and mind with her sweet light, and love glance, yet I did not know her, and I made too free with Her. For She was the mountain of the holiness and perfection of the DEITY—HIS DIVINE LAW! I desired to taste the grape, while it was yet sour, or young, i.e., I thought that I had now the knowledge of the Word. What I saw in the Word delighted me greatly, but it was not yet ripe for fulfilment, 'the time of Figs was not,' neither could I have the knowledge of it, till my Translation-till I passed through death into Life. But so delighted was I with the Virgin, the Sacred Spiritual

Word, when first She appeared in me, that I rushed forward to embrace her fully, before the time prescribed was up; and not having the knowledge of the Word, I behaved uncomely toward the Virgin, by mixing my own natural wisdom with the pure Word.

Thus I tasted the grape with unhallowed lips, and it was a sour grape to me, and my teeth-my own mental powers of understanding, or eating-were set on edge. Here was the fall of Adam, through eating the forbidden fruit.—' Every man that eateth the sour grape his teeth shall be set on edge: and every man shall die for his own iniquity.' And thus is fulfilled what is written (James i. 15), 'When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.' Word departed from me, and I died to the Divine Life, for I dealt treacherously with the wife of my youth: This was the sin unto death, and yet not unto death, as it is written (I John v. 16, 17), 'There is a sin unto death and there is a sin not unto death.' It was the sin that brought death unto me, but yet through the death, life is brought forth; for the true knowledge of the Word, which is Life, has sprung up through the death. Therefore it was a sin not unto death, but brought life and immortality to light. is the great evil which all are guilty of, made manifest; it was a most evil and bitter thing for man to touch God's sacred Word, before the truth and light of it was revealed, and made known to him by God; it is the most heinous offence that can be committed, and is the 'sin' that is so much complained of in the Scriptures. Yet God was pleased to let the punishment due to this great evil, pass by them all, and fall upon one. And these are the sins

of man for which Christ died; but see, this sin is counted as none among men, every one thinks that he has a right to speculate upon the Sacred Scriptures, and to jest with them, and to give them any meaning that he thinks proper, according to his way of thinking. This is spiritual licentiousness, it is lewdness and wantonness, and so called in Scripture (see Ezek. xxiii. 48, 49, also 29, and again, chapter xvi. read from verse 35 to 44).

This was the sin that brought the woe upon me, for my own sins and the sins of the people; and for which I had to die the death. Yet according to the *principle* of love within, which so longed for Wisdom, I did not sin, but sin *dwelt* in me; therefore it is said of the adopted son of God, under these circumstances, that he 'did no sin, neither was guile found in his mouth' (I Pet. ii. 22). Yet I had the sins of the whole world in me, viz., of falsifying God's word; these were the sins that brought me to death—these were the sins that caused the Divine Life to depart from me, and for which I was left alone under the awful power of darkness.

Now you see what were the sins for which Christ died, they are those from which none can claim exemption; all are guilty here—all have falsified the Word of God. But when these sins were found in me they reached unto heaven, because God had revealed his Divine Light and Life in me, and the man of sin defiled the temple of God; and the horrible nature of these sins caused the Divine Love to depart from me, so that the Divine power ceased to work in me, and the eternal darkness filled the place where Light should dwell—called heaven! But as the word said, 'He that defiled the temple of God, him should

God destroy,'-so He has done by his second coming, or resurrection in the soul, or temple. So it is written (Rom. iv. 25), that 'Christ was delivered for our offences, and was raised again for our justification.' Thus it was, that Christ-in his humanity-offered up sacrifice, first for his own sins, and then for the sins of the people: this (saith the Word) he did once, when he offered up (Heb. vii. 27, 28)—'The law maketh men himself. high priests which have infirmity,' that is, men who are not enlightened by the Divine Light, but who are in darkness, and under the power of the evil nature—which is the dark spirit, by which God's word is falsified and handled deceitfully, called the Devil and Satan.—Yet you see that the men of this world do this, and wipe their mouths, and say they do no harm, while they would condemn a man for an immoral action in nature; yet they are committing those sins, which brought such dismal sufferings upon the Lord's anointed. But men who were under this infirmity-for so the evil nature is calledwere made High Priests under the ceremonial Law of types and shadows, and they daily offered up sacrifices (ceremonially), first for their own sins, and then for the people's, to show that God's High Priest, of whom they were the types, would himself be encompassed with this Infirmity—the evil nature, but that he would fulfil the figure represented in their offerings, by the offering up of himself for his own sins and the people's, once; -which was the perfect fulfilment. He gave up his Divine Life, which was wrought in him by the Eternal Spirit, and which was without spot; and this was so painful a parting, it brought such anguish and woe, that it struck terror to

all Hell and the powers of Darkness, and they received a death blow; and in this, God is said to 'watch over' the creature, 'to pluck up and to break down,' to 'throw down,' and to 'destroy,' and 'to afflict,' i.e., He brings this woe upon his creature, and watches over him to see that the woe and sorrow answer the end for which He sends it, viz., to pluck up the sinning principle by the roots that it may not grow hereafter, and to break down the hedges that impeded the growth of the Divine Life, and to throw down the building of Babel, the false light, and utterly destroy its effects; and to afflict by spiritual exercise and chastisement, until this was accomplished. Then when this is endured, the Divine Light and Life that was so insulted, and therefore disappeared, now shines again and re-appears in the soul, to the astonishment of the sufferer, and to his amazing joy the hand of the Divine power is laid upon the creature again, and recovers him, fulfilling what is written (Isa. xi. 10, 11), 'And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of his people, which shall be left.' Read on. Now appears the root of Jesse mentioned in the 10th verse, that now stands for an ensign of the people; 'to it shall the Gentiles seek: whose rest is glory.' 'Now is Christ risen from the dead, and become the first fruits of them that slept: now He has appeared the second time without

¹ The names which follow, will be found in their significations to describe the various states of the human nature, under the degrees of the visitation: Egypt and Assyria—Bondage and darkness; Pathros—mouthful of dew; Cush—Black; Elam—a young man; Shinar—change of the city; Hamath—Anger or wall. The substance of each of these is wrought in the mind by the process of the Revelation.

sin, unto salvation'; now is the humanity loosed from its infirmity, and is redeemed from sin; according to that type in Luke xiii. 11-13. This is that woman which had the spirit of infirmity, and was bowed together, and could in no wise lift up herself. But now she is made straight, and glorifies God.—And now, being made straight, having the crookedness of the old serpent destroyed—the Devil (he that had the power of death), taken away from the human nature, by passing through the death, and rising again,—he is now God's priest, made with an oath, consecrated, ordained or canonised, by God Himself, who sware unto him, saying-and does not repent, i.e., go back, from his Word.—'Thou art a priest for ever, after the order of Melchisedec; thou art made, not after the law of a carnal commandment, but after the power of an endless life,' i.e., the Life of true holiness-Melchisedec, who is 'King of righteousness, King of Salem, King of peace; who is without father, without mother, having neither beginning of days, nor end of life' (see Heb. vii. 2, 16, 21; Ps. cx. 4).

The *Invisible* Priest of the most High God, is now come, and is in the humanity: and thou, my chosen, art a priest for ever after his order. For the promise is in thee, viz., to be made partaker of the Divine nature! Thus the old covenant is done away, and the new covenant mentioned in the four verses of Jer. xxxi. 31, 32, 33 and 34, is established.

And now to me, your Brother, and the Servant of God, and to all who believe, is that Scripture truly applicable, viz.: 'Being made free from sin, ye are the servants of righteousness, and have your fruit unto holiness, and the

end everlasting life' (Rom. v. 18, 22). This is the happy lot of all that believe the Word of righteousness; they are made free from sin, and are become the servants of righteousness-for to whom you yield yourselves to obey, his servants you are, whether of sin unto death, or of obedience unto righteousness. But how could you be free from sin, in the way the world teaches, which knows not what sin is? No one could ever be freed from sin, in the way they speak of sin, for they say they sin in every thought, word and deed that they think and do. who believe the Word through Zion, are made free from what God calls sin, and you cannot sin, for the incorruptible seed-the Word of Truth-remaineth in you, in which you greatly delight, and you can do nothing against it, but all for it, because you love it; for you know that it is truth, and you have the witness in yourselves. then, never mind what man calls sin, since you are freed from that which is sin in God's sight, viz., the falsehood already mentioned, falsifying God's holy Word: this is it that God calls sin.

Well but, says the Pharisee, 'I must not break the moral law, if I do, I shall commit sin.' Then you confess you are not in the state that those are who cannot sin, because they are born of God, i.e., of the Word. 'No,' say they, 'for if I were to break the moral law, I should commit sin, and at last may fall into Hell.' But what do you call the moral law? 'Why the Ten Commandments, certainly.' But pray who gave those such a name as moral law? for the Scriptures say that the 'law is spiritual,' and therefore the obedience required to it must be after a spiritual manner, according to the spiritual nature of the law, and

'love is the fulfilling of the law' (see Rom. xiii. 10). 'But I believe that I ought to obey the law, for the moral government of myself, and if I did not do so I think I should sin.' Ah! you are under the law, so that sin has dominion over you, i.e., you are in the letter, and that is sin against the spirit. And you are therefore in bondage unto death, you are a captive, a slave, and not God's free man. But we are under Grace, which is the spirit and life of the Word; therefore sin cannot have dominion over us, for Grace hath driven it away, and that wicked one toucheth us not.—'We are made free from sin!'

But all the world says we ought to keep the law as the rule of our morals, and strictly obey it in everything. Then I can answer, if all the world say so, that is an argument in my favour, for 'the world knoweth not God,'-and 'The Spirit of truth they will not receive' (see John i. 'But I mean the religious world, xiv. 17). Christians and good moral men and virtuous livers.' Yes I know whom you mean, and I mean the same; they, I say, know not God, for being under sin, i.e., being in the letter of the Word, they despise the Spirit, and it is the Spirit that is God! The letter is death, for the Word saith (2 Cor. iii. 6), 'The letter killeth, but the spirit giveth But friend, I will ask you a question—Have you kept the law as a moral law? 'Why yes, I think I have.' You think you have, and yet you are not free from sin you say, but sin every moment of your life in thought, word or deed. It is no wonder then, that you should be afraid of sinking into hell when you die. But how have you kept the law? Pray tell us. 'Why the law commands, saying, "Thou shalt have no other Gods but me." Then

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if I have no other God, or acknowledge no other God but he who made the world and all things, then do not I keep the law on that point?' Why friend, you are beside Pray answer me this question: - Were you yourself! ever in Egypt? 'O no, I was never in Egypt.' Then what have you to do with this law? It was not given for you; the law of the Ten Commandments is addressed to a people which was in the Land of Egypt, and in the house of bondage; and God, by whose power they now begin to enjoy liberty, gives them this law, saying, 'I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage; thou shalt have none other God but me.' So friend, as you never were in Egypt -and consequently could never be brought out of it-it is plain that this command was never given for you, at all; you must be mad to form such a notion. Pray who told you that you must keep the Law, as the rule of your moral government?1 'Why our ministers all tell us so, and I have been taught this from my infancy!' Why then I pronounce all your ministers madmen and deluded: mad, that they have not seen that the Law was given to a people whose God was the Lord, and this God brought them out of the Land of Egypt; for note well, the

¹ In an Epistle, dated from Nottingham, December 17, year 6, on the subject of Good and Evil proceeding from the same source, he writes in reference to the moral law of reason, thus:—'God has brought forth man upon the earth, and endowed him with power above every other animal to cultivate his own ground, so far as morality goes, and he ought as a rational being to make use of the power which he is endowed with for his own mental and bodily preservation and improvement. . . . So was man formed: that if he attended to his mental culture, he would reap the benefit, but if he neglected it, pain, moral evil, &c., must be his lot. . . . As all animals have inherent laws in themselves, by which they rule and govern themselves, called Instinct. So has man (the superior animal) laws according to his constitution, which are called Reason.' See Vol. XII., p. 54, for Reprint.

Scriptures say, 'God is the God of the living, and not of the dead '(Matt. xxii. 32). God knows nothing about you, my friend, and he says to you, in your keeping of his law as a moral law as you call it, 'Who hath required it at your hands,' seeing that you were never in Egypt? And your teachers are not honest to impose that upon you which they never kept themselves; neither did it belong to them, nor was it given for them to keep; nor was it their God that gave this law. Oh no, it was the God of Israel who gave this law for His own elect to keep, whom He had brought out of the land of Egypt, and out of the house of bondage. What have you, or your teachers to do with this God? Your God is the God of this world (i.e., selfwisdom), the God of Israel is the Living God, the God who giveth life; but your God is the God of death, the dead God! So friend, you are quite defeated on this point; it is clear that the law was not given for you, and if you go through the whole of the Ten Commandments, I must tell you the same.

'But Sir, if I do not worship any image, and if I do not make any graven image, and kneel down before it as the heathens abroad do: do not I then keep that law'? Oh no, not a whit of it, for 'love is the fulfilling of the law,' this is the great Commandment. And if you have not this, in vain is your morality, for 'the Law is spiritual.' 'Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two Commandments hang all the law and the prophets' (see Matt. xxii. 37-40). Also

chapter vii. 12—'Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.'

How many thousands of people have made false refuge here; they have thought that this meant to do justly and honestly one by another in worldly matters, and to be liberal towards their poor fellow creatures, which I grant is a right and proper thing to do, and it is a duty which men owe one to another. But in doing these things one to another, they have imagined that they have obeyed the Divine law; but does not the law of nature alone, bind us to do good one to another? It does. And that being who would not help his poor suffering fellow mortal, as far as lay in his power, ought to be counted a brute!

Now the above Divine law was not given for such a common use, or for men to make such an application of it. It has a meaning infinitely higher, and too deep for the wisest natural man that ever existed on the earth, to find out. It is He alone who made and gave forth the law, that can explain it; and He does so, in and by the human being in whom the law is fulfilled and made honourable. The word 'Thou shalt love the Lord thy God, with all thy soul, and with all thy heart, and with all thy mind,' was spoken long ago, but it was never put in force, it remained word merely, ever since it was given to the prophets to record, it never was made flesh in any one, it never was made power; for you must know that the kingdom of God is not in word, but in power. (See 1 Cor. iv. 20.) Neither could it become power in any one, but rolled on from time to time, and from person to person, as a dead letter, and never could bring forth its fruits till it was sown in the VOL. XIII

ground that was marked out for it, which ground is a human being, in this very period of time on the earth, the very person who writes this, of whom it is written (Hosea xi. 1), 'I have called my Son out of Egypt' (also Matt. ii. 15). We are now speaking of the adopted Son-the humanity of the Eternal Son, the Word of Life! whose image is impressed upon the human nature, and therefore they are become one by means of the Divine impression; for the character was 'predestinated to be conformed to the image of the Son of God' (Rom. viii. 29). Therefore, as a piece of clay receives the impression of the seal, and the clay then bears the image of the seal; and when it is impressed on the yielding clay or wax, then it is plain and legible what kind of image there was in the seal, and that which was before mysterious is brought clearly into view, for in the Seal itself the image was seen the contrary way, so that the actual design of the seal could not be seen properly till the clay received the impression, then every one is satisfied what the image in the seal was.

So the Word has been given, and has rolled on, and been handed down through all the human race; and thousands of them have been peeping into it, but could never see it perfectly; they never discerned the truth of it; as you may plainly see by the various conjectures of men upon it, and the different opinions formed of its meaning, and the divers sects that are set up upon every person's different opinion. But when God's time arrives for the Word to be made flesh, and the character designed to receive the Divine impression appears on earth, then the Word finds the Limit—it finds the clay, and the

hand of the Divine power brings the seal to the clay, and impresses the Image, and the stamp or mark is this: 'I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the house of bondage: Thou shalt have no God before me! Thou shalt love the Lord thy God, with all thy soul, and with all thy mind; and thy neighbour as thyself.'

Now, says God, you had my law in the letter, and you never kept it, but it was the land of Egypt, and the house of bondage to you; I made a covenant with you, which was—'Do this and live'! for I knew how fond you were of doing some 'good' thing that you might inherit 'Eternal Life.' So I let you work, and I caused the Word to make its full demand of you, till you groaned, being burdened, and you found that you could not perform your task; then I allured you (see Hosea ii. 14) and drew you on till I brought you into the wilderness, i.e., a miserable bewildered state of mind, where not a single avenue was left for escape, and no way appeared to get to the beloved and desired City. And thus I led thee through the dark mazes of My Providence and all its intricacies, to show and to prove to thee what was in thine heart; and when thou wast under the fig tree, I saw thee lamenting that yet there was nought but leaves; I heard thee sigh bitterly, and weep that there was no fruit.—For I was under the fig tree looking for fruit, but grieved in my soul to see nothing but leaves; we had the Word of promise but the fulfilment (the fruit) of the promise was not yet come; and I (Zion) did long, and look to God, believing that I should see the fulfilment; for my soul believed that Thou wert the faithful God, so I now know that Thou art the revealer of secrets, and the

very King of Israel.—Yes, and 'thou shalt see greater things than these' (see John i. 48-50), for I now give thee thy vineyards that I promised thee, which I could not give thee until I brought thee into this valley of Achor (which signifies 'Trouble'). For down to the very bottom of the deepest and lowest hell thou must go, ere thou couldst find Me—the only door of hope.

And now, as thou hast willingly, and without a murmuring word, borne all the affliction that I laid upon thee, in hope of Eternal Life,—for I allured thee by my promises,—and thou hast passed through the gates of death and hell, for My sake. Behold now, here is My Seal, and with Mine Own hand I stamp My fair Image upon thee; thou art Mine, and I am thine for ever!—Thou art My clay, and I have moulded thee to My mind, and perfected thee through sufferings, by which I made thee fit to receive my Divine Impression—My Divine Life! (Read Job x. 1-10).

Thus do I write My law in thy heart, and put My law in thy inward parts, and thereby I am thy God, and thou art My Son, My firstborn, My new creation; My new covenant is with thee, and whosoever receiveth thee receiveth Me, and I am their God also, even as I am thy God; because they receive of My Spirit by thee, even as one candle is lighted by another, so are they lighted by My Spirit in thee, and therefore they are My Sons—not servants, not under bondage, but the sons of Light! for the truth hath made them free indeed. Therefore is My Word fulfilled, which saith, 'Behold the days come, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers

in the day I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity and I will remember their sin no more.' (Jer. xxxi. 30 and following.)

Now Brother, here is the New Covenant; man is made anew, made in the image of God; the clay bears the image that was in the Seal, it has received the Divine Impression; and with this new Image is the covenant made.

This covenant could not be made with 'the old man,' but it is made with the new man that grows out of the old man, as a lovely and sweet-scented flower can be produced, and grow out of a dunghill;—so the new man Christ Jesus, the new nature, springs out of the old.—Ah, here is the root out of the dry ground; and it has no form or comeliness, to attract the notice of the natural man, because it springs out of a dunghill. The clean thing, by miraculous power, is brought forth out of the unclean; therefore he—the new man—is called Jesus of Nazareth.—N.B., The old man's name is Nazareth, i.e., Separated, because the old man is separated from God; but the New man's name is Jesus, who is sanctified and crowned,

and the old man—the *Body of sin* is destroyed, that henceforth I should not serve sin; and Jesus is my *new body*. So now I am raised from the dead, and do appear in my new body, and have left the old one behind.

Yet although such a sweet-scented flower appears, which is so grateful to the sense of those who possess the faculty of smelling, yet some say, 'Can any good come out of Nazareth?'—Yes! we have shown you the place where the Lord lay, and from whence he is arisen, therefore he is called a Nazarene, the branch sprung out of the old root which every one thought was so dry and rotten, that no young or tender branch, to bear leaves and fruit, could ever come from it.

But see what God hath wrought! This is he of whom Pope sings so sweetly, in his poem called the 'Messiah.'

'From Jesse's root, behold a branch arise,
Whose sacred flower with fragrance fills the skies;
The ethereal spirit o'er its leaves shall move,
And on its top descends the mystic Dove.
The heavens from high, their dewy nectar pour,
And in soft silence shed the kindly shower.
—The sick, the weak—the healing plant shall aid;
From storms a shelter, and from heat a shade.'

Yes, 'from storms a shelter, and from heat a shade': for he bore all tempests himself for you, so that they are all passed; and he quenched the flames of the fiery furnace, when he fell down bound into the midst—when he fell under the curse and wrath of the letter,—therefore no burning heat can light upon you now. (Read Isa. xxxii. 2.)

But I must notice these four verses (from Jer. xxxi.) a little more particularly before I conclude, to

rescue it out of the hands of the thieves and robbers that have stripped and wounded it—the Truth—and left it half dead. Because the certain Samaritan is here who has compassion on the wounded man. Priests and the Levites have seen him lie, sick and bleeding, and they passed him by, and said, 'O let him lie there: what care we, so that we can fill our pockets, and keep ourselves in power. Besides, let him die, for if he ever does come to life, he will be our ruin.' Now this is the language of the corrupt, sensual, worldly priests in their hearts, although they let not such words proceed from their lips; but they all say of the Word of Truth, let him be damned and perish-for the word damn means to condemn. But I show you the thief without any paint or varnish; and the above words are the worldly heart's, God knows and I know. But in spite of all they can do, he is come to Life, and is getting the better of his wounds, and recovering strength fast; and you have rightly said, your ruin he will be, and he will remember your works. Have you not read these words (Matt. xxv. 42 and on), 'I was an hungred, and you gave me no meat: I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.' Which of you opened your door to receive me, when I was without a shelter, and you were told and had it clearly laid before you from the Scriptures, that it was Me; but you refused to be convinced. You never thought that I, THE LORD should come in the mean and plain garb of humanity, that I have; you thought that I should—if I came at all—take

up my abode with the 'great and learned,' and you despise My 'flesh and blood';—I have been looking through my casement, and observing all your doings that ye have done to my brethren, who believe in me; is it not written (Matt. xviii. 10): 'Take heed that ye despise not one of these little ones '(which believe in me, see 6th verse); 'for in heaven their angels do always behold the face of my Father which is in heaven.' Now let your own doings save you; 'Why call ye me "Lord," and do not the things which I say' (Luke vi. 46).

But now to the point in hand: 'Behold the days come, saith the Lord.' This is evidently prophesying of a future time, and mind, it says the days come, i.e., the time of light when the sun shall shine, and not the moon, these are the days that were to come. 'O then,' says the old fox, 'we are all right; for see what a glorious "Gospel Day" we have had, for now almost two 'Have you indeed?' thousand years!' what a glorious day it was in the apostles' time! how they preached the Gospel, and established Churches Friend, I think you talk too fast, your everywhere.' tongue runs before your judgment, for the Spirit by Paul says that, when the Epistle to the Romans was written, it was then the night—(see 13th chapter 12th verse), and I must believe this before you.—' The night is far spent, the day is at hand.' Now how came you, my friend, to take the night for the day? I'll tell you how it was,—The moon has shone brightly sometimes, and you being three parts asleep, yea, fast asleep! have dreamed that it was day, when it was evident to all that are awake that it was but night when the Epistle was written, and since that time it has been getting darker. But you and all your Brethren have been so 'drunken in the night,' with the false spirit of your own opinions, that you could not distinguish the night from day! What have you to say for yourself, seeing that you have called the time when the Epistle to the Romans was written, a 'Glorious Gospel Day,' when Paul says Would not any one in his right it was then night. senses, say that you were fit subjects for an asylum; for such as you ought not to be at large, that are so mischievous as to put such stumbling-blocks in the way of honest and good-meaning people, who are trying to find their way home. Be ashamed of yourself, to talk irrationally. Don't be always asleep; Awake, awake! and come to your right senses! The Word of God says that it was 'night, and that it was far spent, and the day was at hand'; can words be plainer than these, to show that the Day of Christ was not then? but that it was to come in a future time, and that that period was the night. Why then, the prophecy of Jeremiah was not then fulfilled,—'Behold the days come!'—neither have they come ever since; for if it was daylight with all you professing 'Christians,' you would not be running bolt against one another in the dark, and confusing and abusing each other with your divers opinions upon the Bible, so that none of you has a grain of sound sense left, as you have now given proof—for you call the night day, and contradict God's sacred Word.

'But Sir, I have always been taught to believe that the "Gospel Day" has shone ever since Christianity was preached, and Churches have been "established."' Pray who taught you this? 'Why, all our Ministers, and even the very Bishops, and all the great men of the land; and all the Dissenting Ministers of all sects believe this, and I have followed their belief.' What? without judging for yourself! then you have acted unwisely; for it is very evident and clear from the Apostle's words, that they—to use the language of Scripture—have believed a Lie; and they must now be condemned for it, as the Scriptures say (2 Thess. ii. 11, 12), 'That they all may be damned' (condemned) 'who believe not the truth, and have pleasure in unrighteousness.' And know this, that if you say it was the day, when God's Word says it was night, you 'believe not the truth,' and you 'have pleasure in unrighteousness!'

'Well Sir, I must acknowledge the force of your argument: I see that I have spoken without judgment, and I feel condemned before the Word of Truth.'

I am glad of it, my friend, Come, let us shake hands together; for this is the first time that ever daylight peeped into your mind; for if yourself, and all your ministers who have led you so astray, will now suffer yourselves to be condemned by the Word of truth, you will soon arise to newness of life, and would know the truth, and the truth would make you free.

Well, we pass on to the point in hand;—now I will tell you why the former time was called 'night,' it was because the Lord, the Sun of righteousness had not appeared to lay open the Bible in its truth, and men were left to their own device about it, and they have (every man) formed their own opinion about the meaning of Scripture, one saying this was the intent, and another

that. This proves that it was the night-time, at best it was but moon-light with them, i.e., man's wisdom was their light; and in this 'night' the people have lived under terrible fears of apparitions and frightful spectres, devils, everlasting damnation, and fearful flames of fire and brimstone in some lake, which they in their frighted imaginations formed in this night; and they were afraid to move a step, or to put one foot—as it were—before the other. For they think that they sin in every thought, word, and action, and that they must keep God's law holy, or they must go to Hell when they die; and being in the night, enveloped with darkness, they think God is an angry Jealous Being, and that His sword is drawn, and hangs as it were suspended by a thread, ready to fall upon their guilty heads, and cut them down, and appoint them their portion in the burning lake. And though they say they have a Mediator upon God's throne, sitting beside Him in heaven, yet they cannot so depend on him or God, as to get rid of their tormenting fears. And these dreadful ghosts haunt them continually; and so, being under these fears, they go to their Churches and Chapels to pray to God to have mercy on them, 'miserable sinners'; Yet they do not believe that He will have mercy on them, and so their troubles remain because it is night, and as we say, the best light they have is the moon,—some great preacher that appears now and then to lighten the atmosphere, and sends forth some rays of dark light which set hundreds of the people all agog with fresh zeal for 'religion.' 'O,' say they, 'a great light is come now!' Now all the little preachers go to work, going into all the lanes and streets, with redoubled diligence and energy; now field preaching goes

on with renewed vigour; and prayer meetings, O how they now meet and pray! What roaring there is now after God! O how many there are now frightened into 'conversion'! O what a 'revival of primitive religion' there is now; what new houses 'of worship' are opened; and what a many young preachers sprout up! What numbers now flock to the places of meeting on the Sunday. goodness me, What is the matter? What is it that has made this great stir? 'Why Sir, there is a very great and wonderful man risen up' [Spurgeons, Ward Beechers, Parkers, etc.] since, 'and he says we must all set out afresh for the kingdom; and he says that if we do not, we shall all be lost, and we think so too ourselves; and his preaching is so wonderful - he represents the sufferings of Christ so forcibly to us—that it would make the heart of a stone to melt. And he shows what ungrateful wretches we all are, to think so little about our Saviour, and bringing sinners to him. Therefore we have preaching rooms, and prayer meetings in different houses, and singing of hymns, etc., to do all we can for him who did so much for us. Besides, this new preacher is so full of piety and godliness, and he speaks so beautifully of the glory of heaven, and the happiness of those who can get there; and he pourtrays the eternal torments of the wicked in hell so vividly, that every one is struck with horror and dismay, and several persons at once have fallen upon their knees in the open chapel, crying out for mercy; and sometimes the spirit has run through the whole assembly like wildfire, so that a great number have been converted by one sermon.'

Ah friend, you may well say like wildfire indeed, for

it is all wildness sure enough; the fact is it is night, my friend, and the moon is coming to the full, and you are all affected with a religious lunacy, or mania—you are all drunken, as the Scripture says (I Thess. v. 7), 'They that are drunken, are drunken in the night; and they that sleep, sleep in the night.' And you revel and riot in your drunkenness, and rave and rant, but there is no knowledge, nor judgment in your goings—no wisdom appears to open the Word of God.

But you are all afflicted, as we say, with a 'religious,' mania, and you know not whither you go; this new moon has set you all going, and when it is come to the full, you will all be quiet again till another moon makes its appearance, and then you will have another change, and set up some new mode of worship, differing from the effects of the last moon; and so you are all in the dark night of error and ignorance, and all the light you have is from these new moons, which are ever changing and ever varying and fluctuating, for just as it is in nature with the natural moon, just so it is in the religious world. It is not the kingdom of God-the Day, but the dark night, and the moonlight state of profession. Therefore in allusion to this the Spirit saith (Isa. i. 14), 'Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.'—Read from the 11th verse.

Now all this is done under the reign of evil, for all these 'religious' doings are the works of darkness, i.e., of the night; and they who are of the day, who have their light from the Sun of Righteousness that is now risen in Zion, they cast off the 'works of darkness, and

put on the armour of *light*.' 'Then has it always been night, according to the Scriptures, up to the present time?' Certainly it has, for we have plainly pointed out to you, what it is, and the works that are done in it. 'Then we have all been sadly mistaken.' You have indeed, for you have put darkness for light, and now the light is come, you put light for darkness, that is to say, you condemn the light because it does not agree with your moonlight profession of religion, which I know must pass away, as the Scriptures say, 'For the fashion of this world passeth away.' (I Cor. vii. 31).

Now, 'we speak that which we know, and testify that which we have seen'; for as you are now, so once was I-who now write this, I was a moon myself, a new moon, and being appointed for God's 'faithful witness,' I was made all things, and all evil was brought forth in me that I might be a faithful witness both as it respects evil and good. And having now the Divine Life, I am a witness thereby for God; therefore the Word saith (Ps. lxxxix. 35 - 37), 'Once have I sworn by my holiness that I will not lie unto His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and a faithful witness in heaven. Again (Ps. lxxxi. 3), 'Blow up the trumpet in the new moon, in the time appointed, on our solemn feast Again (Ps. cxlviii. 3), 'Praise ye him, sun and moon: praise him, all ye stars of light.' you may plainly see that I was once, as I say, as you now are—the moon, but the Sun is risen, and the moon is swallowed up in his superior light;—so the Sun and the Moon together make one new man, to praise the eternal power of the Eternal God! as the Word says, 'Praise ye him, Sun and Moon'; and here in this new man (or new moon) is the trumpet now sounding, for the solemn feast day is come—'Blow up the trumpet in the new moon, on our solemn feast day.' So you see friends, that I was one of you, and taken out from among you, that the Scripture might be fulfilled which saith, 'I have laid help upon one that is mighty; I have exalted one chosen out of the people,' For you must know that the (Ps. lxxxix. 19). Lord (the Sun), and Man (the Moon) uniting together in love and harmony, make one New Man-Christ! Then the new creature is brought forth, and God is praised, because he hath sent the Promised Son!

Here then is the fulfilment of the Word, 'Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah.' Now this covenant is made first with one, and from that one it passes on to all; which one (we have shown you) is spoken of as the house of Judah and the house of Israel, i.e., the character in whom the Lord, the Son-Israel and Judah, should be revealed. And this revelation of the Lord in the human nature, is the New Covenant, God with us, Emanuel, God become man. Now, the Word says, 'I will make a new covenant, not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, which covenant they brake, although I was an husband unto them.' Now God made a covenant with me,

when He took me by the hand—that means, laying hold of, possessing my mind-to bring me out of the land of Egypt; i.e., when I was in bondage under the elements of this world, living in a state of servile fear, in slavery and misery, fearing I should never be saved -as thousands of people are among the various sects, -this state is called Egypt; and my former state is called the 'fathers,' because that out of the old nature should arise the new, so that in this sense the old nature is the father of Abraham, Isaac, and Jacob, for the begetting power was put in the old nature, which power is the Word sown in the ground—the human nature. That is, God promised me-while I was in a dry and barren state—Eternal Life! And this was the Seed which in the due time was to produce the Tree and the fruit. So when the Word was sown in me, I was then Judah by virtue of it, for this was the conception of Life; therefore the promise was made me, as you read, 'The Sceptre' (i.e., the promise) 'shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: unto him shall the gathering of the people be' (Gen. Now this was the first covenant that God xlix. 10). made with me-the humanity. He promised me Eternal Life! and He took me by the hand, i.e., as I before said, His Spirit of love and mercy laid hold of my mind to bring me out of the land of Egypt, i.e., out of mere nature, the religion of the flesh under which I groaned, being burdened. But you know that the promise of a thing is not the possession of it, but this was the way that my loving and faithful God allured me to follow him through all fires, for His promise was ever before

me, and it reconciled me to all sufferings, which I could not have endured to the fulfilment of the Scriptures, if I had not that blessed promise, which being with me was a lamp to my feet, and a lanthorn to my path, and gave me strength to pass through the valley of the shadow-or deep shade and gloom-of death, i.e., it enabled me to rise out of it, after my fall by the power of darkness; for alas, alas! when it came towards the last-after travelling a long way through the wilderness of sin, by the help of my staff, and 'my clothes waxed not old, and my feet swelled not' (Deut. xxix. 5), and after having drank water out of the rock, and been fed with manna (the secret supplies of the Spirit), and come now to the very brink of Jordan, and getting ready to go over and possess the promised Land, some wicked spies-wrong judgment, some of the old Christian notions—that were sent to spy out the land, came and told me that they had been there, and it was a land of Giants! they saw there, they said, the Sons of Anak; 'their cities were high, and walled unto heaven, (Num. xiii. 28; Deut. i. 28.) This was the troop that overcame Gad. Hearing this report, I forgot God's promise, and my spirits sank like lead in the mighty waters; my Life left me, and I went down to the bottom of the deep. Thus the covenant was broken on my part, and the promise was for ever fled; 'my carcase fell in the wilderness' (Num. xiv. 29), i.e., my Divine Life was lost, for that's the carcase, and I lost it in my bewildered state of mind (the wilderness), because the Giants, viz., the spirits of fear and doubt (in God's promise) seized me, at the very moment that I was VOL. XIII

Now was the time that about to enter the kingdom. all the horrors of hell were upon me, for I drew back through unbelief. 'I went down to the bottom of the mountains: the weeds were wrapped about my head.' This was the curse on account of sin; my own sins, and the sins of all the world, slew the Divine Life, and every word in the Scriptures was turned into poisoned arrows of vengeance against me; the Word cursed me, and the 'sorrows of death compassed me; I found trouble and sorrow.' The evil power was let loose upon me; God frowned upon me, and his frown was Hell! I was damned, and this is the damnation mentioned in Scriptures, and your sins brought this on me. And this is what is pointed at, and the very thing alluded to in the following prophecy of J. Southcott:-

'But unbelief will bring on grief, to those that don't enjoy A steadfast and unshaken faith, for to rely on me.'

i.e., when the time of the last, and sad midnight hour should come—'The hour, and the power of darkness.'—Yet this awful trial, and fall into hell, was the very way to heaven! But O Infinite Goodness! O Everlasting and Eternal Love!! how shall I praise thee, or who can utter half thy praise? though thou hast said of thy redeemed (Ps. cxlv. 7), 'They shall abundantly utter the memory of thy great goodness, and talk of thy power.'

O Eternal Fountain of all Goodness, and Blessing!! this will be an everlasting theme: 'The Living—the living shall praise thee, as I do this day: for thou didst not leave my soul in hell, neither suffer thy holy one to

see corruption: Thou hast brought up my life from corruption, and thou hast shown me the path of Life: In thy presence is fulness of joy, and at thy right hand pleasures for evermore' (See Isa. xxxviii. 19, and Ps. xvi. 10-11).

Thus, my Brother, we show you the truth of the Scriptures, 'I will make a new covenant with the house of Israel, and the house of Judah,' etc. Now you see this was the covenant that God made with me at the first, when He took me by the hand to bring me out of the land of Egypt, viz., That I should have the heavenly inheritance, if I continued faithful unto the end. But I did not continue faithful; the promise was given me, but in the time of trial, I let it slip, and to this the Word alludes (Heb. ii. I), 'Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip,' or, as the Greek reads, 'run out as leaking vessels.' And all through, this chapter treats of this very subject. Therefore as I let the Word slip, being a leaky vessel which could not hold the waters of life, I fell into the death threatened to the disobedient; for I had broken the covenant, and I must suffer the punishment; there was no appeal, there was no way of escape! But note well, the covenant was not broken on God's part; He abode faithful—though at the time I did not know it, that was hidden from me, and I thought His mercy was clean gone for ever, and that He would be favourable no more! (See Ps. lxxvii. 7, 8.) And this caused my extreme agony, this was the cup of wormwood and gall; but I found afterwards the truth of that Scripture (2 Tim. ii. 13), "Though we believe not, yet he abideth

faithful; he cannot deny himself, i.e., he could not deny the very humanity that he had chosen for his bride, who was himself—just as, in nature, a man's wife is said to be himself. No! though she—the humanity fell by unbelief, and by admitting the giants (as before mentioned) committed fornication. Had I known the mind of God towards me then, that He meant to renew the covenant with me, and to establish it upon better promises (or surer conditions) than at first, it would have been impossible for me to have felt forsaken and cast off, or to have endured the curse; but in the trial, when I gave way to doubt, I lost the Divinity-my lovely Sarah, who was to bear the Son in whom all the families of the earth were to be blessed (read Gen. xii. from 10-18; also xvii. 15-19); Wisdom hid herself, my life disappeared, and I was cut off, according to that Word in the Book of Numbers, xiv. 34, last words, 'And ye shall know my breach of promise.' Read this chapter from verse 20-38. Here you will see for what end it happened thus with me, and why I was let fall into death. It was to destroy the evil congregation of slanderers and murmurers (spirits of fear and doubt) that came up out of Egypt, with Caleb and Joshua.

Now Caleb represents the disposition of my heart, which was as a creature, and of my own mind and will, to love God always. This was the distinct 'man' nature, that was in itself faithful, and followed the Lord fully according to the pure natural disposition of the heart; this is Caleb! N.B.—The name Caleb signifies, 'as the heart;' or 'a dog.' And mind, if you spell dog

backwards, it spells god: I do not mean to say that I -the man-am God, the Deity; understand me well: I assert that I am the Lord's humanity; and it is written (and the Scriptures cannot be broken), 'They are gods to whom the word of God comes.' (See John x. 34, That is, they have the dominion over evilthey are made Master, which the word, 'God,' signifies. And this is Caleb, of whom it is written, 'But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.' Therefore the promise of God stood unalterable to me, as the man, for I was sealed up in the Covenant of grace with Joshua, to enter the promised land (rest) That is, I was sealed up with Jesus—the Saviour (for this is the meaning of the word Joshua). And now these two are the only ones that entered the promised Land; and these two are one in power in the See J. Southcott's Prophecies, read those words-'Seal up the King and half the nation that is loyal to him.'

And now we declare unto you, that this King is none other than Jesus; and the half of the nation that was loyal to him, is the 'remnant' that is left of the writer of this, viz., John Ward, now Zion, who is free. So here is Caleb and Joshua now at peace together, for all the murmurers are cut off.

Now here you see that the 'fathers' did not enter the promised rest, that is (understand rightly: for it is we, 'Joshua and Caleb' who write this),—I could not enter the promised rest as I was; no, the evil con-

gregation inhabited my mind, viz., the assembly of evil spirits of unbelief—these were the murmurers in the camp of Israel, and they formed a part of me in my first state, and this old evil nature must be left behind. And there was no way of destroying them, but by my falling with them, the very house must fall upon them; and here is the type recorded in the Book of Judges fulfilled, of Samson throwing down the great house filled with the Philistines, by which they were all killed, and he died with them. (See chapter xvi. 21st verse to end.) The account of Samson altogether, shows the truth of this subject upon which we have been treating all along, viz., How God becomes man on purpose to destroy the evil nature, that in the end He may rest in his love—the human soul; for the human soul is, and ever has been, the object of God's love; and now the Lord has come to his rest, as the Word saith (of Zion), Zeph. iii. 15-17, 'The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy: he will rest in his love' (Heb. 'He will be silent'), 'he will joy over thee with singing.'

Now I say that the allegory of Samson shows how God becomes man, and so it does; it represents how the Divine principle takes upon him very human nature, with all its infirmities, and becomes really and truly

human, and accompanies the human soul into all misery and sorrow. And wherever the human spirit went, he goes with it,-though never approving of any erroneous course, but always opposed to it, causing much mental strife and tribulation in the creature. So that the human soul-by virtue of the Divine principle becoming one with it, becoming man, even while all evil reigned in the humanity—was Lot in Sodom! It beheld the evil continually, and groaned, with groanings that cannot be uttered; and the Divine principle with the human spirit, this righteous soul, was grieved from day to day; vexed with the filthy conversation of the Sodomites (false religion and self-righteousness) and with their unlawful deeds. Yet while evil still had the dominion over the Divine principle, which had now become one with the poor, miserable, suffering creature, he used sometimes (even then) to break out upon the Philistines, by whom he was oppressed, and who were the enemies of Israel, and show himself a little,—as you read that the Spirit did move Samson sometimes, in the camp of Dan.

Now understand; by this I mean that the Lord (the Spirit, the 'seed of man') was in me all along for many years, and I knew it not; and sometimes, the Spirit of Judgment used to break through, and show itself in me, bearing witness to the evils that I saw abounding against the truth of God's Word; and I gave many a Philistine a hard knock, yea, and slew many of them; and was a complete plague and pest to the mock 'religion' of external forms and hypocrisy. Now this was Samson being moved sometimes in the

Camp of Dan; i.e., in the Judgment which the human soul had of the Word, by the Spirit, which is the signification of Dan (See Judges xiii. 25).

Now, if the Lord had not become man in this way, how could it be said (Isa. lxiii. 9), 'In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old;' that means, in old time, before I was brought to knowledge, when the Lord—the Divine principle—carried the humanity and bore it up under all trials, secretly cherishing it, unknown to itself.

So you find Samson continued to be tried and tempted with the evil, till at last he suffers himself to be overcome,—he lays his head in the lap of Delilah! Now Delilah (the name signifies 'poor' or 'small') is the poor soul; and as the human soul went into the evil, the Lord would go with it; such was his love towards the chosen humanity, that he said—as it were - Of thine I will partake, be it for Bliss or woe' And the human self-will, being vehemently (Milton). urged on by the Philistines (the Powers of Darkness), cut off the seven crown locks of Samson's hair; that is to say, the Divine-human principle became weakness, came down to the lowest pitch of human degradation, and sank into misery with the humanity: and here we may use the language of the Poet, and say:- 'O who can resist thy heavenly call, or trifle with thy blood.' Then the human self-will delivered the Lord into the hands of the Philistines;—that is to say, the soul, by

its own action, fell a prey to the enemy, to the spirits of fear and doubt, and unbelief; and of course, the Lord (the Divine principle) being organised to the human feelings, and in every respect become human in the creature, now fell with it. Thus you find that the Philistines bound Samson with fetters of brass, and bored out his eyes, and set him to grind in the prison house.

That is, Faith was overcome—the Divine-human soul submitted to all human weakness, even to be darkened; as it is written, (Rev. vi. 12)—'The sun became black as sackcloth of hair, and the moon became as blood.' (13th.) 'And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' (14th.) 'And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.'

Now this was done at the opening of the sixth seal, and 'there was a great earthquake.'—Ah, friends, it was the fall of Adam, who was the Son of God (or the man that was of God). See Luke iii. 38. And this Fall was the beginning of the opening of the sealed mysteries of the Word. 1

Now Samson was in prison,—for the human soul was foolish and ignorant; it was weak, and the Lord

¹ The opening of the Seals (as explained in other works) denote successive operations of the Spirit in the mind, producing progressive degrees of understanding, described as 'days' in Genesis. Thus man's number is Six (666), he was made (spiritually) on the sixth day; finished in the sixth operation, and he must pass through these six ere he could attain unto Spiritual light and perfection, and in each degree finds labour and sorrow—the six days' labour. And after the fall, knowledge of what evil is, is obtained, and by the experience the sealed prophecies are opened. (See pamphlet—'Exposition of the Lord's Day.' Reprint, Vol. VIII. pp. 249 and 265.)

## ZION'S WORKS

ne weak with it; the human soul was subject to and the Lord became so also, with it; the human ell a captive under evil, and the Lord fell with it. ith was imprisoned as if it had no power to help the Lord fell with the humanity in all its weakand infirmities; as you read above, the stars fell e earth, then the sun became black. But N.B.h Samson's eyes were put out, yet the mill was ; little did the evil Philistines know that Samson's yould be the means of their overthrow. grinding the flour-he was planning their ruin; they low cast him down, and triumphed over him, and im so completely in their power, that he seemed quite lost; and he was the 'song of the drunkard' nd for him, say they, that we may make sport nim.' And so they did. (This shows the complete

A lad led him by the hand, and he requested him to place him (Samson) between the two main pillars on which the house stood. Now, the 'lad' is the human spirit-for the lad and Samson are one; only we distinguish the human and Divine all along, to let you see how the Lord became flesh. And the soul began to stir itself, finding its awful, deplorable, and lost situation, and it took hold of the hand of Faith (the Divine Principle in the humanity) by the secret direction of the Spirit. Samson had now grown desperate, for the loss of his two eyes; i.e., the soul thought it had lost the promise (of Eternal Life), and in its apprehension there was no hope of fulfilment left, it lost all in its imagination, and was desperate; and it now said, 'If I must die, I will die with vengeance!' So the poor human soul, in its state of desperation, and violent and raging grief, that it could (as it were) no longer bear, in the providence of God brought its (still strong) Faith to the two main pillars of the house (viz., the Devil and its own self-will, that caused its fall into the horrible prison of hell), and cried mightily to God, saying in bitter agony, and in the spirit of rage and vengeance, 'O Lord God remember me, I pray thee, only this once, O God! that I may be at once avenged of the Philistines for my two eyes.' 'And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.' Here the Lord and the soul (the Divine will and the human will were in accord) joined together in this request-signified by the right hand and the left. 'And Samson said, Let my soul

die with the Philistines, and he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than which he slew in his life.' And you find that Samson's kindred took up his body, and buried him in the grave of Manoah his father; 'his brethren and all the house of his father came down, and took him,' i.e., the human soul having now, by joining with the Lord (signified by the right and left hand being employed to throw the house down), brought the curse on Satan and all his hosts, it (the soul) has now gained the victory. The human nature is Manoah (which means 'rest,' or 'at peace'), and in it the Lord rests, having done his work; which is meant by being buried in the grave of Manoah his father.

This is the new covenant: The Lord dwelling with and resting with man, and man resting in the Lord, which is See how this fulfils the prophecies of J. the Sabbath. Southcott. The Spirit says in her writings, that 'man must join with the woman, to bring the blow on Satan.' The woman is the Divine Nature, and man is the human soul; and now as the Lord is in Zion-Manoah, you must now often visit his burying-place, i.e., you must come where the Lord is, to be taught of him, as the Word says (Jer. xxxi.), 'And they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their That is, My word through Zion shall sin no more.' destroy and take away their unequal judgment, their false

notions, which is their *iniquity*; and by My word I will establish righteousness and truth in them, and they shall no more judge me as an angry God, who would be angry with them for the faults and failings of the animal nature; but I show them what sin is, and how by means of My word of Truth they may deny and forsake it: 'They are made free from sin, and are become the servants of righteousness, and have their fruit unto holiness, and the end everlasting life.'

So now that they see My love to them, they will love Me, and we will dwell together in love; for I have now given proof by My coming (as is here described) in Zion, that human nature is beloved of Me; not one person only, but all alike; and that I take you all—as it were—for better for worse, and never to part.

So be ye comforted, my children, for I the Lord love you, and will never leave nor forsake you, for I am come to abide with you for ever, to be your Comforter, never to rebuke you, never to deal harshly with you, but to cover all your imperfections with my Eternal Love, which knows no change! thus do I love you, even as to remember your sins no more, and to cause my love continually to shine into your minds, that you may be perfected in the knowledge and enjoyment of my love, and walk with a cheerful heart, in perfect love before your God and Saviour, whose love you shall know to the utmost. I, the Lord, dwell in Zion; Behold I MYSELF, your very Lord and Saviour! I show Myself to you through the lattice of My humanity, speaking thus unto you, in your own form. And what do you see in Zion, but a heart of love and mercy. Would he cast out any

one who came to him? No, but he would receive them, forgetting all injuries done against him, and would love them freely. And is it not because the Divine Nature (which is Love) is in the creature, and he is in the Divine Image made! Therefore lift up the hands that hang down, for I am become your Brother, and your everlasting Friend; and know that, in receiving the Word through Zion, you receive the Lord, as it is written (Matt. x. 40), 'He that receiveth you' (i.e., Zion) 'receiveth me, and he that receiveth me' (viz., The Word made flesh) 'receiveth him that sent me,' viz.: The Eternal Source of all good, the Father of all blessing and praise, God! whom you honour by receiving His Word, and that shall be fulfilled unto you, which is written (1 Sam. ii. 30), 'Them that honour me I will honour, and they that despise me shall be lightly esteemed.'

Now, dear Brother, you will perceive from all that is here written in explanation of the verses you required to be explained, how vain it was for man to form his own judgment on the meaning of the Scriptures. 'Man is not good alone.' Man without the Lord, could not know the truth of the Word, but it is all revealed in the coming of the Lord; for his coming in human nature, as we have described in this writing (though we have not said one fourth part of what may be said, and will yet be told), causes the Word to open—as it were—of itself. For you know that if there were no Sun, there would be no fruits and flowers of the earth; so until the Lord came, the knowledge of the Scriptures could not be brought forth. Man, in his mere natural wisdom, has applied the Scriptures wrongly. They have said, that the promise of

which we have been treating was made to the literal Jews, and that God means to bring them into the possession of their own land again. But after reading this, the humble mind, willing to be taught and led by the Lord, giving up its natural wisdom to the Wisdom of God, may see that it is not so; for 'God's thoughts are not as man's, neither are his ways as man's ways.'

From ZION, THE CITY OF TRUTH.
THE LORD IS HERE!

Since its printing, in Year 50, 'this writing'—so fraught with spiritual knowledge and Love—has been placed before numbers of public men, authors, preachers, and 'Divines' of the world; and, so far as known, not one has been moved to give up the 'natural' wisdom, and yield to be 'taught by' the New Light revealed herein. And the causes of this, will be seen given on pp. 167, 168, but surely there should be no fear of temporal disadvantage when all is of and to Love.

The allegory of 'Samson' ('The Lord come again'), treated as history by the letter-learned, for the amusement of the people (see Vol. III. p. 38); now opened in its True Light, enables the 'willing' mind to penetrate the mysteries of the Prophetic Word—called The Bible, and to combine its numerous and various figures from the Fall of Adam to the Crucifixion of Jesus—which is the same thing.

And the Great Inspirer of the whole could alone interpret His meaning, and here it is palpably DONE in His New Creation—'Zion.'—C. B. H. Dec. 31, Year 76.

## PART III.

## 'PEEPERS AND FAMILIAR SPIRITS.' 'OG, KING OF BASHAN,' ETC.

September 17, Year 7.

To Mr C. Bradley, sen., Birmingham.

NOTHING can give me greater pleasure in the way of my work, in the kingdom and grace of God, than to be employed as the scribe instructed into the kingdom of God, bringing forth out of my treasury things new and old. In the doing of this a great part of my pleasure and happiness consists. But this treasure was bought and purchased at a very dear rate, and it is not to be cast unto swine, who say, 'Let the Lord make speed and hasten his work, that we may see it, and let the counsel of the holy one of Israel draw near and come, that we may know it' (Isa. v. 16-20). Let those know who have tauntingly said, 'What will you think if November passes over and nothing comes, after Zion said that the mockers shall not have one year to mock?' -that GOOD shall come, but they shall not live to see it, and Good has come, and they set light by it, and they consider not that 'the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness, then shall the Lambs feed after their manner, and the waste places of the fat ones, shall strangers eat.'

There is nothing for such spirits to see, for they are stark blind; yea, they are the darkness itself, and 'the wicked shall not see when good cometh,' and now I say again, they will not have one year to mock: and they that desire the Lord to be sanctified in righteousness shall see the King in his beauty, and shall behold the Land that was very far off. Yes, they will see that, that mortal dying man could never see, viz., what is written in the Psalms, 'Thou crownest the year with thy goodness, and thy paths drop fatness' (Ps. lxv).

Now, Brother B., you remember coming to me, and sitting upon my knee, at the Black Boy Inn, at Derby.-What a strange thought that was !--you recollect what you said at the time? You mentioned that part of the Scripture (Isa. lxvi. 12), 'Ye shall be borne upon her sides and dandled upon her knees,' and you further said, that now, if the question should be asked you if you were ever dandled upon Zion's knees, you could answer in the affirmative. Now you know that to dandle is to fondle and make much of; it must signify also to please and to divert, for when a child is disposed to be cross, or going to cry about something that has disturbed its little mind, and broken its peace and quiet, the mother-who cannot bear to hear the child cry, though she knows there is no real cause for weeping and making a noise about the house, but merely a something that the poor little foolish creature has fancied in its weak imagination-runs to the child, takes it upon her knee, and begins to dandle it, to sing to it, to speak kind and soothing words to it, and fondly presses the little disturbed innocent to her charming bosom, and gives it VOL. XIII

the breast, and holds up pretty things before the eyes of the little wrangler, to divert its attention from the false imagination that put it in a bad humour, and thus the mother continues to do till she conquers the little turbulence of the child, and hushes it to rest, and this work she has many times to do till the child gets sense and understanding, to leave off crying at every little fancy that may cross its imagination, and as time rolls on the child gets out of its childhood, and no more acts in such a foolish way, but would be ashamed of it.

Now this is the very figure of Zion and her converts, Zion the mother, and the believers the children. is redeemed with judgment from her own state of childhood, and has left off crying, as you may read it was to be with Zion (see Isa. lxv. 17-19). Now the voice of crying is no more heard in Jerusalem, for, as I say, she is redeemed with judgment, and now her converts must be redeemed with righteousness. When the mother was herself a child, she kept crying, about years, and months, and times, and days, taking all in the letter, and putting a wrong and literal construction upon the Word, then there was crying, and sobbing, and whining, about imaginary evils, thinking that the Spirit meant this when it meant that. But now she 'has lived with her husband seven years from her virginity, and she departs not from the Temple day nor night, but serves with fasting and prayers night and day. She is a widow of about four score years,' i.e., the four principles of the corrupt nature are dead, and she has attained the fifth, which is now her husband that she has lived with seven years from her virginity, i.e., her husband (the Lord.

Judgment—the Seven) brings all things into substance, or brings the restlessness into a rest, or Sabbath, which is the seven years; and at this instant, viz., when judgment is fully ripe, and formed as a rock of strength. she gives thanks, and speaks of her child to all that look for redemption in Israel or in Jerusalem (see Luke ii. 36-38). For she has passed over the Ford Jabbok, i.e., emptied of all and scattered in judgment but wrestled and struggled through, till she came to Peniel, that is, she sees the face of God, for you see this Anna (or Zion) is the Daughter of Peniel or Phanuel: it is all one. (Read Gen. xxxii.) Jacob in this chapter is the same character. Now here is one of my pretty things that I hold up and show to my crying children, in order to stop their crying about time, and that they may come out of time into eternity, and there be still and quiet.

One of my dearest little ones (though you would think from his growth and age that he would have better sense) got, not long ago, playing with a thorn bush, and had a thorn run into his hand which pained him a good deal; the thorn was, what will you say if November passes over and nothing comes? and then there was another grievance, the child was afraid that his mother would put him to bed in the dark, and he said, 'If old bogey should come to me, and I should be without a light, I sha'n't know what to do or how to answer him.' Well, well, poor dear, I feel for you, but if you did but know, the darkness and the light is all one. I am not afraid in the dark, but come, here is a candle for you, and now when he comes hold it up to him, right in his face

and he will fly in an *instant*, for he can't stand the light. I know the weakness of children, that when they are left in the dark a little, they are afraid of hobgoblins and apparitions, and I feel for your childish weakness, and you shall have a light in the dark place. Zion said in last November, that the mockers should not have *one year to mock*, and it was added, let the tormentors go on, etc., etc. Huzza! God save the King. You shall shortly see the King and his Son, etc., and of course, from these words we judged that by next November *something would* COME!

Here are the tears, for the room was dark, and there was a little meat put for the serpent to chew, for his meat is dust, and he has crept out of his hole to eat it, for we know how to catch him, we knew he would snap at this, and then when we find him come out of his hole a good way, we have a something for him to take away his sting, or crush him that he will not be able to hurt.

Now we know that there is a mocking bird in Virginia, who mocks the notes of all he hears, but he will never be able to mock or imitate the notes of the new man, who is the year that is crowned with goodness. By Virginia I mean the whole body of the believers, among whom there are several mocking birds, who have learnt a little of our notes (our language), and can sound them a little to the ears of others, and they profess to be believers, but like the mocking birds, they have not the notes coming from their own inward ground, they are imitators and mockers of the notes of others, who are really learning the 'new song,' and understand the true gamut, and by this time know pretty well about

flats and sharps, and crochets, and many other things that compose the music; but these mocking birds know not the science, and they say (not having the matter in them, not having root in themselves, but a mere surface, a mockery), well, I'll wait till November, and then if nothing comes, I'll have no more to do with it. Poor devil (i.e., dark man), give it up at once, for in twenty Novembers you will see nothing come, you have spent your time in mocking and in mockery: so now mock on, for you don't look in the place where the Lord lay, or you would not mind time. 'Ye observe days, and months, and times, and years, I am afraid of you, lest I have bestowed upon you labour in vain' (Gal. iv. 10, 11).

Now the spirit tells you (Jude 18, 19) that there should be mockers in the last time, who should walk after their own ungodly lusts. These are they who separate themselves, sensual, having not the spirit, i.e., they separate themselves from the spiritual sense of the word, and are sensual, or live in the worldly mind, and will not admit of the Spirit to explain himself spiritually, and they are looking outward instead of in-Ward, and set a time for the Lord to work, according to the way they have set for him, and then if he does not work that way, they say, where is the promise of his coming, he promised to come in one year, and now 'tis almost gone and NOTHING COME!! Friend, there is nothing come to you, it is evident, and therefore you see nothing, nor nothing will ever come to you but death, this will come, and if nothing comes to you, it (i.e., death) will certainly bring you to nothing, that is the end of such spirits.

Now what was said last November, was set as a snare to catch the Peepers, i.e., those 'familiar spirits,' that spirit or spirits that are so familiar with man, the sin that so easily besets him-unbelief, and looking outward rather than inward; these are familiar spirits, these are peepers, they come slyly and peep into the house, but do not go in, and they think they see something, but having only peeped in they have seen nothing thoroughly, and they give a wrong report. (Isa. viii. 19, 20)—'Now when they shall say unto you, seek unto them that are familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the To the law and to the testimony: if they speak not according to this word, it is because there is no morning in them,' i.e., the day-star is not arisen in their hearts; the day, they say, is not dawned, NOTHING is come! no, they go by the familiar spirits, the crackling spirits. Now the Lord (as he is now come) is not a familiar Spirit, but is a stranger to man, and the way of his coming, and of his working, is new and strange; and those crackling spirits that fly up and flit about for a moment, and then go out, say, here is some strange bird come among us, we will go and have a peep at him, and so they stare at him (as an ancient writer says) 'as a cow would at a new gate'; but this kind of peeping spirits derive no good from their peeping, they are still peepers, and nothing more, they have no desire to enter into the Spirit of truth, but merely to peep at him, ask what is truth? but care not for an answer. These are flitting spirits, staggering

and fearful, who cry—'The Lord delayeth his coming'! so upbraiding and beating their fellow-servants, crying for signs and wonders without which they can own nothing; but let all such spirits know, that the throne and kingdom of the Lamb may for some considerable time be forming, fashioning, furnishing, and enriching with glory, and all this carried on very secretly till the whole mystery of the kingdom be first inwardly completed, before it will make a visible show.

For as it was with me (Zion) at the first, so it will be with those that believe in our gospel, truly, I mean where the spirit of love is, and where they are not led by peepers, but where love and desire for the life and power of love and righteousness is predominant, the translating power is going on in them, though they do not always perceive it, and ere long it will burst, to their exceeding joy; when they will find themselves arrived into the fixed state, where joy and peace and love, is incessantly enjoyed without any obstruction from the opposite principle, for that will be entirely driven from them, as it is written (Isa. lii. 1), 'the unclean shall no more pass through thee.' But before I obtained, or attained unto this state, I had to feel three years' famine wherein there was neither earing nor harvest, or, in other words, I had to endure the famishing of my own life of sensibility, which life is made up of three principles, viz., the world, the flesh, and the devil, in these three years, there was neither earing nor harvest, and the only way to dislodge them, was to famish them out, therefore the city was besieged with an iron pan (Ezek. iv. 3), that is, the Word of God in the letter. These battering rams were brought against it, and it was

surrounded by formidable armies, and every avenue whereby any supplies of provisions might come was blocked up, until the famine was sore in the city, of which you may read in the 28th chapter of Deuteronomy (particularly read from the 52nd verse), and this siege continued, till the authorities were compelled to make a voluntary surrender of themselves to the besiegers, and turn king's evidence against the above-named three rebels, and delivered them up to justice that they might die; but this was not done till the sentence of everlasting death passed upon the creature, for so long concealing three such horrible rebels within the walls, that so opposed the reign of the rightful Sovereign.

Now you know very well what I mean by this: this was the death of the great Pan, for all in the city fell, both good and bad, all flesh died that moved upon the earth, both of fowl and cattle, and of beast, and every creeping thing that creepeth upon the earth. And every man, all in whose nostrils was the breath of the Spirit of life, all that was in the dry land died, i.e., all that was in Zion (for Zion signifies dry land), and every living substance was destroyed which was upon the face of the ground. N.B. —(The living substance was the Spirit of life, the face of the ground signifies the soul,) all that was in the soul of the creature died, both good and bad, both man and cattle, and the creeping things, and the fowls of the heaven, and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the Ark, i.e., notwithstanding all this devastation. this terrible famine, this sweeping flood, the promise

remained still alive, the everlasting rest (Noah) remained to be enjoyed after the toil; Noah only remained alive, and those that were with him in the Ark (Gen. vii. 21-23), that was the creature to whom the promise was made-'the king was sealed up and half the nation that was loyal to him' (J. Southcott), i.e., the promise was made sure to the half of the nation, but the other half, being the root of all evil, must be cut off and perish for ever, and the king (i.e., the promise, Christ) unites with the remnant, the half that is left, that was loyal to the king. So this horrible famine, this famine of three years, brought about the death of the great Pan, that is the devil-man. N.B.—Pan was the name of one of the Heathen Deities, as the English speak of men that were visited by the Spirit in ancient days, they now call them heathens, and deride their allegories as ridiculous and absurd, and as fables that ought not to be regarded, but the Spirit did visit these 'heathens,' and raised ideas in their minds, forming hieroglyphics and images to represent what was to come to pass in the last days; the Spirit showed them in vision a likeness of a being, half man and half goat, and inspired them to name him Pan, i.e., half devil, and half man, and the same character they were informed, was the God of shepherds, and also considered the God of rural affairs, which is perfectly agreeable with the Scriptures, see those words which were said to the twelve, i.e., to the character in whom the substance of the twelve months is revealed,— 'Have not I chosen you twelve, and one of you is a devil?' i.e., you are half a devil, you are the great Pan, my chosen one, in whom I will reveal the root of evil,

and in whom I will destroy that root by the thunder of My Word—as it is written,—

'But first my thunder must before me roll,
To break in pieces the most stubborn soul.'

Ye shall know the Word in the letter, that in it is death and damnation and by it shall you be besieged, and this terrible Visitation shall be the sign to the house of Israel (or to you, the house of God), and this is the only sign that shall be given to the adulterous generation, to the half man and half goat (Divine-human), for the Son of man shall be three days and three nights in the heart of the earth, thus shall the Son of man be revealed; three nights, i.e., the world, the flesh, and the devil, and three days, i.e., the Father, the Son, and the Holy Ghost: thus shall the Son of man be in the heart of the earth, and this is the sign whereby the character will see, know, and find himself, who he is, and what he is for, that he is the great Pan, who must die for the sins of the world; and the death blow which came by the thunder of the Word, brought to light that that was ever hidden, viz., the root of evil, the three hours' darkness, this was the finishing of the transgression, the making an end of sin, the revelation (and the death) of the world, the flesh, and the devil, which was the three hours' darkness that was over all the earth, which earth was the creature.

Now was fulfilled that figure recorded in I Samuel ii. 13, 14, 'And the priest's custom with the people was, when any man offered sacrifice, the priest's servant came, while the flesh was in the seething, with a fleshhook of three teeth in his hand, and he struck into the PAN, or

kettle, or pot, or caldron; all that the fleshhook brought up, the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.' person, Shiloh, the creature, you see is the Pan, the Priest is God, the Priest's servant is the power of God put forth to perform his work, the fleshhook is the Word, in which is the Father, the Son, and the Holy Ghost—the three teeth: these three teeth stick in the flesh, or the evil nature-unbelief, to bring it out of the pan, that the priest may eat it, the priest has the flesh for himself, i.e., he has taken the evil captive, and devours it, and Faith in you, i.e., God in you, the Priest in you, now has the evil delivered to him for his prey, and by the light of this Priest (of the Spirit in you, by which you have the spiritual light of the Word), the letter of the Word is done away in you, it is eaten, it is devoured, it is swallowed up, it is overcome, it is put out of sight, and appears no more to trouble you. And now the devilman (i.e., the man in whom the evil nature—the devil, was interwoven), having now the evil cut off, and the good grafted in, in the place of the evil, he is now become the God-man, the God of Shepherds, or the Chief Shepherd standeth in him; he is the God of Shepherds (for ye are all shepherds, if ye mind the innocent sheep, that is, the Spirit of Truth), but the Chief Shepherd is the firstborn. (Here read the 5th chapter of the 1st Epistle of Peter.) Then mind not the peepers, and familiar spirits. Should not a people seek unto their God, the Chief Shepherd who is revealed in Zion, for the living Word to take away dead works; 'should not a people seek unto their God, for the living to the dead?' The familiar spirits take the Word in the letter, and call a year a year naturally, but the Spirit of truth showeth that the Lord himself is a year, three years, ten years, seven years, a hundred years, a thousand years, and also 'one day'; and now who can mock or imitate the Wisdom of the Year, the New Man? 'Thou crownest the year with thy goodness, and thy paths drop fatness.'

The Great Pan is also the God of rural affairs, for he lives in Paradise, where fruits and flowers grow without toil or labour, which fruits and flowers are the true Light of the Word in all its forms, which are sweet to the taste, and of a nutritious quality and virtue, and the flowers smell odoriferously; and these, as a steward, Pan gives out to you, for a 'God' signifies a Father, a Lord, or Governor, or Steward, or passed over, an Hebrew of the Hebrews. Once Pan was the God of this world (he being in evil), he gave forth the wisdom of this world, but now he is the God of rural affairs, he transacts the business of the Heavenly country; he having died and risen again, and is thereby translated into the heavenly state, which is far distant from the affairs of these lower regions; so that the lower regions cannot mock him, nor know who he is, his notes are strange to them, so strange that they cannot imitate them. So they have not one 'year' to mock!

Now what was said last November was not said to tantalise the hearts where love is, in any degree, but it was said (as I say) to trap the peepers, for the promises of God are sure to everyone that is lovingly and believingly looking to him for the fulfilment of his promises to them, for His Word cannot fail. So whether these

heavenly blessings come to you in all their power and glory this year or the next, or in five or ten years to come, what does it signify? They will come in God's own time, and that is the best time. Rejoice in the promise that is made you, and do present business with cheerful hearts, knowing that all things are yours. Death is yours, for ye have taken it captive by your faith, and it has no dominion over you; Life is yours, for it is the Gift of God to you by an unalterable decree, because ye are the children of Abraham. The Promise is come, even Abraham and Sarah, and you are begotten into their life with them by the Word, and you must wait God's leisure for the full enjoyment of all that is written.

But I would that they were cut off that trouble you, that is, the familiar spirits that haunt your houses, some without you in others, and some within you. 'NOTHING COMES,' say they. O, ungrateful hearts, cold hearts, to say nothing is come. I know that something is come, for I have endured the curse; and I know that some Thing is come, for the Promise is come—the 'Chief Shepherd'; and the Crown of Glory, i.e., the Crown of Light is in Zion, and this Crown sparkles forth its lustre upon you that hear, and will go on till it is fixed upon your heads also, for 'to them that hear shall more be given,' but the decree for the peepers and familiar spirits, is, that they shall be famished out of their strongholds; they shall get no food from us, but we will lay a little sometimes near their hole, which we know they are fond of, and by this means we will draw them out, and when we draw them out, they will get a blow

that they will not easily, nay, perhaps never recover at all.

Now the familiar spirits are the children of the flesh, and these are not the children of God, but the children of the promise are counted for the seed; the children of the flesh are corrupters, a seed of falsehood, and they must die by the cross, and this Word is your candle which we give you in your hand, by the light of which you will be able to find them, however deeply they may be hid. it not written (Zeph. i. 12), 'I will search Jerusalem with candles?' and is it not written (Prov. xx. 26 and 27), 'the Spirit of Man is the candle of the Lord?' i.e., the spirit that God giveth, the spirit of man, not of beast; this 'right spirit' is the candle of the Lord, searching the very innermost parts of the belly, and 'a wise King scattereth the wicked, and bringeth the wheel over them,' therefore be diligent to apprehend the traitors, both in yourself and others; and for every one you take you will have a reward, and be content to work with the Lord, till the Old Government is quite overturned; for this work in you is compared to a revolution, dethroning one king and setting up of another: and though the king is on the throne (the New King I mean), yet there is no real substantial safety and peace, until all the subjects of the old king are extirpated; and there is a deal of business, searching all the old laws, and abrogating them; there is a deal of canvassing them over, and a deal of discussion about them, one contending that this law, or clause of a law, might yet stand, and another arguing that it ought not; there must be time for the arguments on both sides, till a majority is gained upon the side of justice and

truth; then there is a making of new laws, and a time to send them forth, and to bring the inhabitants to thorough conformity to them.

Now all this work goes on in every mind that receives this doctrine, for you cannot gain the seat of judgment but by experience, and consider how rapidly judgment has increased with yourself, since you have received the Word, and is this a small blessing? Is this nothing to be thankful for? Have you nothing for which you can praise God already? Yes, I am sure you will say you have, on a moment's reflection. Be not of a doubtful mind, He that has begun the good work in you will not leave it unfinished, but will bring you to perfect manhood and glory, and be not anxious about when it will be; don't take the liberty of doubting, nor for a moment indulge your mind in such lascivious thoughts that grieve the Spirit of the Lord, Who is certainly come, and has made and will continue to make a total alteration, and to throw out all the forms and constitutions which have passed for 'heavenly,' but never reached this new, most perfect and excellent kingdom, where the spirit and soul are realised in glory, and so shut in with God as no more to look down from this great white throne, but for ever sitting firm in judgment and righteousness; which glorious reign will go on and be visibly magnified for the conviction of those that yet stand out in unbelief, and by that spirit are yet alienated from the commonwealth of Israel, and strangers to the covenants of promise; for we shall still witness to them that that Holy Thing is come, that absolute perfect thing, even Jesus that takes away sin, that works out all imperfection, removing all sorrow and grief from the mind

and heart; the Life of whom (which consists in knowledge, righteousness, and true holiness, i.e., Love) devours all fear and anxiety, and plants the soul in that delightful Garden of the eternal rest, which is called the Sabbath.

Now my Brother, and my dear children all, allow me still to dandle you on my knees a little longer, for I was once a child like yourselves, and I was dandled upon the knees of the invisible Mount Zion, and Who dwelleth now in the visible, having found her abiding place where She can dwell without molestation, for 'the beloved disciple John, hath taken the woman to his own home.' And though at first She led me through wild mazes, and windings, and turnings, and seemingly crooked paths, for my discipline yet now she has made them all straight, and has opened her eternal Love Kingdom within, in the centre of the soul, the power and glory of which words cannot describe. And yet, this that I at present enjoy, is but as a drop to the ocean of that vast eternity of love and power that I shall enjoy, when I have done dandling you, to bring you forward with me, that you also may be settled in the 'Mount Zion' Glory.

O, my beloved friends, did you but know the state of happiness, and innocent delight, and love ineffable, that I was once in, the very remembrance of which causes fresh springs of Life to pour forth their streams through my soul, causing such flames of joy, knowing that that glory, and a thousand-fold more is laid up for me, you would not wonder why I strive to press you forward, and exhort you to courage and fortitude, and to wing up your faith to the highest pitch, knowing that the same glory awaits you, as it is written of Zion and her children (Acts ii. 39),

'The promise is to you, and to your children, even as many as the Lord our God shall call; 'and you have heard the Voice, the 'ministry of reconciliation,' and you do say, 'How beautiful upon the mountains are the feet of him that publisheth peace, that bringeth good tidings of good, that saith unto Zion, thy God reigneth'; therefore the promise is to you, as well as unto me, but the fountain, the Mother, must first be cleansed, the woman must be redeemed from the fall, before her children could be redeemed, but now the fountain is healed, and sends forth sweet water to wash you from the filth of corrupt nature; therefore, come along, cast off all heaviness, all doubting and fearing, for you are beloved of God, and listen to no other voice but that of Love. Rise, rise, into the flaming heart of God's love, cast off the weak nature and go on believing all eternal glory to enjoy. Open wide the mouth of your faith and I will fill it, saith the Lord, fear not, nor be dismayed, too much (however vast your desire) you cannot hope nor expect from God's infinite goodness, and heed not those peeping and familiar spirits; it is 'familiar' for man to doubt and fear, it is the principle of the corrupt nature, but the faith of God's elect rises above all sensibility. It does not stick fast in the way, saying, 'There is a lion in the way, I shall be slain in the streets.' Oh no, it fears no lion, for there is none in this highway, for it is the way of holiness, it is the way of strong faith that imagines only into love, and is thereby transformed into the same image, it looks not back into the old form of corruptibility to get entangled again with the yoke of bondage, but its eye looks straight forward.

Thus dear children, we show you how Paradise you may VOL. XIII O

come into, and eat of the tree of life. Arm yourselves thus, and then go on boldly, and resist stoutly every creeping thing that would creep into your imagination, tempting you to doubt the love of God to you, and a few struggles of this kind with the remaining old corrupt self that still hangs about you, and you put on your conquering crowns, and ascend the Hill of Zion.

Here I beg leave to remind you of that striking passage in Joanna Southcott's prophecies, alluding to what I have said above, viz., of my being taken up into the blissful region that I have just mentioned, and then let down again, as it were to earth, where I must do this work that is allotted me till it is done, bringing forth the mysteries of the Word. Joanna was caught up in the air, and was flying (in a dream), and she passed by a Church and heard delightful music, I will not trouble you with the whole of it, as you know it already, but the Spirit said unto her:—

'In the air thou wilt appear, and all these glories see, But soon of them you must lose sight, And down to earth shall come, And bring such mysteries to light As ne'er were known to man.'

Now this was one of the way-marks for me, when I should come, because in me the first part of it was fulfilled, and since I have come down from that blessed abode—the Type, and seal, and earnest of the future glory—I have been bringing forth such mysteries as never were known to man. And for whose sake are the mysteries brought forth but for yours? Surely it is not for my sake alone. And the mystery is this, viz., that 'the law was given by Moses, but

grace and truth came by Jesus Christ' (John i. 14). Moses was the Word in the mystery (or letter), which was glorious in its time, viz., 'the night.' The Heavenly Muse spoke forth beautiful things in prophecy, foretelling OF THE END; but that was to be done away, it was mystery, and in THE END was to have its fulfilment. It was the ministration of death, i.e., it was in the end to be clothed with power, and to minister Death to the character to whom it all along pointed (even to Zion), and so it was the law of death: called a law, because of its power when it should reach the limit, namely, the appointed person where evil was rooted, the great Pan before-mentioned. Now the word by Moses, i.e., by the Spirit through all the Prophets, never made the comers thereunto perfect as pertaining to the conscience (Heb. ix. 9, 10), for it seemed to say to the people (they so took it) do this and live, do that, and if you do, you die. The people all set upon DOING, thinking that the law was given for them, but alas, they found that they could not do what the law seemed to require, and their consciences were ever defiled with painful feelings of guilt, so that it was impossible for love to reign, therefore this state of IGNORANCE and guilt was the partition wall, that parted man from the kingdom of love and joy. And this has been the case, as much since they say Christ came and the Gospel has been preached, as it was before; none were made perfect as pertaining to the conscience, and this is a grand proof that their account of Christ coming, WHEN they say HE DID, is WRONG, for if he had come THEN, the Divine law (which is the Spirit of Truth) that giveth Life, would have come, and Life would have been enjoyed. Joy and peace, and love would have come, and

surely in the time of almost two thousand years would have multiplied exceedingly, and misery, darkness, guilt and fears would not have been felt by the inhabitants of the earth, in the course (one would think) of fifty years after the coming of the Lord. I think that some of you would feel very much if we say the Lord is now come, and that you must now wait yet fifty years to see the effects of his redeeming power. Some seem to say that if something don't come about next November, that they shall be very dissatisfied: I hope indeed that they will take hold of something as it comes and hold it fast. I have no doubt but that something will come in November. (A very comprehensive Epistle on the 11th chapter of Romans was indited on October 31, see Vol. I.)

But the law was given by Moses, you see, and was handed down to posterity, that is, TO ONE BORN in future time, to THE ONE to whom it belonged, for it did not belong to any of the former generation of men at all, which, had they known, they would not have been in trouble about it, but they would have left the fulfilling of it to him for whom it was designed; but this secret was not to be disclosed, for God must prove himself to be a God of wisdom, and of power, this he must manifest to the human race, therefore He let evil reign, and let men prove to themselves that they had no power to remove it. This was necessary to be done, in order that when God breaks the evil to pieces by His power and establishes the good, men might see and know that there is a God in power, and that he is Love to the human race; then their love will be fixed upon Him and the true worship estab-

lished, which shall never end, nor know any change only to grow and increase to a kingdom of infinite joy. Therefore the Spirit went on giving forth the law, but never became power in anyone, either to good or evil, for it never found its level, it never found its proper object, there was never any man appeared on earth with a power in him, an attractive power, to attract the power of the law, or the curse of the law, unto himself, therefore it went on till the character appeared, in whom was centred all evil, who had the power to imagine into all evil, and when evil came to a complete body or substance in him, then the law found a proper object, on whom its thunder must come, for here the man of sin was born, and grown up to a gigantic size and form, terrible beyond description, and this is shown you in the 6th chapter of Genesis, for it is of these days it is speaking, see the 4th verse-'And there were giants in the earth'-N.B., in God's earth, man, the man-'in those days, and they were men of renown.' Ah! so they were indeed, dreadful spirits of guilt and fear, which had now come to their perfection in the earth, so that the thought and imaginations of man's heart, was evil continually, it was evil itself, it was a kingdom of evil, it was a fixed evil, it was a rooted evil. These giants were renowned heroes for they conquered all, all were subdued by them, because none knew God, all men were kept under subjection by these giants; but in God's creature was Og, the very king of the mockers, holding down, or hindering the Lord from rising, by his (Og's) slanderous tongue (for the name Og, in the language of the Syrians, signifies holding

down or hindering). Now this Og was king of Bashan, *i.e.*, he had power to keep one asleep, he was the power of ignorance, also of slander, *i.e.*, he slandered God by false impressions in the mind, he was also king of confusion.

Now it is come to the end; and this king of Bashan, Og, had made himself a bedstead of iron (see Deut. iii. 11), 'For only Og, king of Bashan, remained of the remnant of the giants. Behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth thereof, after the cubits of a man.' N.B.—The bedstead being of iron, signifies the Word of God in the letter, which by the power of evil and unbelief, was put for a ground work for salvation IN-STEAD of the spirit, this was the bed-stead. length of it being nine cubits, signifies, that evil had come to its full time,1 and was now born fully into the world, i.e., into man-who is four cubits (the breadth of the bedstead), i.e., earth, water, fire and air-these are the cubits of a man. And this strong work of iron that supported the giant (which was the letter of the Word), was in Rabbath of the children of Ammon. Rabbath signifies the very lowest Pit of Hell, the depth of the Fall, the utmost point of misery and woe that the human mind could suffer, eternal pain! Yet this was the way to heaven, it was next door to it-next door to the Sabbath, for the way to heaven was to go through

<sup>&</sup>lt;sup>1</sup> The three 3's, viz., world, flesh and devil—the evil Trinity come to perfection; each principle fully developed, forming the complete 'Body of sin.'

hell. The word Rabbath signifies 'much,' 'great,' a 'chiding,' or a 'fighting against,' and in this place was this Iron Bedstead, viz., in the humanity, i.e., the child of the Amen—'the children of Ammon.' Here much is given, i.e., in the first place, much of the evil, and much is required to be given up; here the greatness and strength and power of evil meets the Lord in his coming, and chides him, and fights against him, here also much of the good (as well as the evil) is the gift of God, and here is the Spirit of truth to chide and shame the spirit of error, and to fight against, and resist the devil that he may flee from the human nature.

I mention these things here, on purpose to show you the object at whom the curse pointed all along, and here it ministered the death, here Moses smote the rock, and now the smitten rock gushes out water, to quench the thirst of the Israelites, to stop the murmuring and complaining. The rock is smitten to kill the EVIL; and then Jesus Christ is manifest. The water of Life now comes, grace and truth flow from the smitten rock-Grace, i.e., Jesus, the new man, and from him ('smitten of God') comes truth. Now from this you may see that there is no more curse, it was not designed to fall upon you, for you could not bear it, it would have destroyed you for ever, it must come upon one that was fitted to bear it, upon the Son of Man made strong to fulfil God's purposes, and as it fell upon him and now is done away, there is no more curse, the scale is turned, blessings now must come, for the blessing is in Zion; as it is written. (Psa. cxxxiii.), Here the 'brethren dwell together in unity,' i.e., the Word is made flesh, here the ointment runs down from the head, and over the beard, i.e., it covers the sin, so that it is no more seen, it covers the whole man, running down to the skirts of his garment. Now you see how the law was given by Moses, and how Grace and Truth came by Jesus Christ, which Grace and Truth is the Spirit of Life which makes you free from the Law of sin and death, because the Spirit of Life shows you on whom the curse took hold, and it shows you the character at whom the Word pointed all along; it shows you that here the Law of Sin and Death was finished, and now the Spirit of Life in Christ Jesus makes you free from the Law of Sin and Death. And the law of the Spirit of Life is in yourselves, by your reception of the Word, in which ye greatly rejoice, for you are thereby experimentally freed from dead works, to serve the living God in the newness of the spirit, and not in the oldness of the letter; and ye are no more strangers and foreigners, but fellow citizens with the saints, and as ye are Abraham's seed, ye are heirs according to the promise.

From Zion, the Pillar and Ground of the Truth,

THE LORD IS HERE.

Dear Brother B., I have written a long letter this time from which I trust you will derive some satisfaction. It is your mother's knee, and she has held up a few things for you to look at, which I trust you will duly consider.

Dear Friends all, be not impatient about the work

of God, cannot you plainly discern that the Divine power has established the Melchizedec Priesthood? This is a grand proof that God will now go on in those that believe, till he brings you to the enjoyment of all Spiritual Blessings. And whereas He has brought you into the green pastures, he has put you into the green field, Zion, there to feed for awhile on the clover of His Word, and soon he will say to you, Come up higher; He has made over all spiritual blessings unto you, and they cannot fail. Put not the Lord to your time nor way, but walk in humility, and be content to work for and with the Lord, and bear his reproach, for this you must bear for his sake, and your reward is eternal and everlasting life. I can hardly leave off writing to you, but I must, for the time is arrived that the parcel must go, but I shall take up this subject again, I have not done with it, for those peeping Spirits grieve me very much, but it is all well, for they bring forth the WORD from me. Fare ye well.

[See Ep. June 18, Year 10, Vol. VIII., pp. 1-24.

## HOW THE 'DEAD MAY BURY THE DEAD'— BURYING-PLACE OF MOSES. Etc.

October 9, Year 7.

To Hannah Simpson, Nottingham.

THERE has been nothing but one Grand Funeral Procession for ages and ages, and since I can remember in particular; and I recollect since our Lord first came upon the earth to the present time (and long before), so that you must needs think I am a pretty good age; but all your wonders will cease at such an assertion, of my having lived so long, when I tell you that I am the 'Wandering Jew,' that was condemned to wander up and down, and all through this wilderness world, and never to find rest till the Lord's second coming. will be ready to say that mine was a hard lot, if what I say be true. 'Tis true I assure you; I am that very man. Some could not find rest, they said, in their graves, but I had to wander to and fro, and be tossed up and down like the locust, having no rest for the soles of my feet, but I had this advantage in my pilgrimage, that I saw many things that none in those days could see. I was present on Mount Calvary, when Jesus was nailed to the cross, and I saw them give him vinegar to drink mingled with gall, and I

saw the Roman soldier pierce him with a spear-and I saw him expire, I saw him buried, and I saw him rise again and ascend, and all about it. I do not think that I ever told you this before, will you not be a little I travelled all through surprised at my history. the wilderness of sin, that was the place you know that Moses went with the children of Israel, and yet in all that journey (and I walked it all the way) my feet never swelled, and what was very extraordinary my clothes seemed as if they would never wear out. I crossed the River Jordan, and happened to come to Jericho just as they were sounding the Rams' horns, and I saw the walls fall down flat, and a dreadful crash they made, and I saw the harlot Rahab1 there, she that succoured the spies that went over to spy and to view the land: and I saw men, women and children lying slaughtered, aye, in heaps, for none was saved but Rahab and her kindred; this was a warning to me, for I always thought afterwards, what a good thing it was to be on the side of the God of Israel; but it would be too tedious to you perhaps, to tell you all that I saw, but I just mention these few things: saw the battle between David and Goliath of Gath too, what a huge monster Goliath was! you would have thought it impossible, had you been there, that such a simple looking youth could have gained the victory over such a being, but he laid him upon the ground, big as he was, and although he made all Israel tremble?

<sup>&</sup>lt;sup>1</sup> An important work on this subject, dated March, Year 8, see Vol. I., p. 197 on.

<sup>2</sup> The various Scripture Allegories brought forward here, showing the diversified forms of inspiration, have their spiritual signification made known in the manifold writings of Zion, 'who is made all things unto all men.'—C. B. H.

But I will not dwell here, I'll pass on to a later date, and mention an adventure or two. I have told you that I have seen nothing (as it were) all my journey since I have been upon the earth, but one Grand Funeral Procession, and this is the reason why you see all the Head Men in Religion dressed in black, for they have been employed as long as I can remember in burying their Father. One set, the very head ones, read the service, the next in commission were pallbearers, and a set under them again, carried the corpse, and kept saying 'Amen!' But there they were out, for they should not have said Amen, till they had put him under ground, and covered him over, and had him quite secure; if they had done that first, then they might have said 'Amen!' but they would be premature, for if they thought that they had buried him one Sunday, they had the same work to do next, for the Old Gentleman got out of his grave again in the week, aye, directly after, and was as busy again as ever at his work, because they never digged the ground deep enough; so they have had every Sunday the same work to do again, viz., Burying their Father, but they could never bury him; just like a man saying at church, 'I will arise and go to my father,' but he never goes, and so this is said constantly but never done.

Now when I was in Judea, it was when our Lord first came on the earth, there was a man running by him hastily one day, and the Lord said unto him, 'Where are you going, come and follow me,' but the man answered, 'I must go and bury my father first.' So you see this man was one of the craft, he was an

undertaker, but now the Overtaker was come, and He said unto him, 'Let the dead bury the dead, follow thou me' (see Matt. viii. 21). You have been a long time burying your father, come along with me, and I will show you how the dead may bury the dead: you never went deep enough to bury the dead, i.e., your father; I will show you how to dig a grave for him, that he will nevermore be able to rise out of, when once you get him in. No other place will do for him but the Bottomless Pit!

Now you will begin to discover what I mean, and who this 'father' is, which this man here mentioned among the many was endeavouring to bury, because he knew that he could not enjoy the estate until the 'Old Man' was gone, nor could the Will be read, nor anyone know what they were to enjoy, till the Old Man was buried, therefore it was no wonder that this man was in such a hurry to get him buried. Now I hope that no one will be offended, if I say that this father is none other than the Devil; this is he that all men have been trying to bury, but it is quite clear to you, that they never did bury him, for if they had, it would not be said 'That he goeth about as a lion, seeking whom he may devour.' And at Church they pray to God to keep them from all assaults of the Devil, and also they say that 'they are miserable sinners,' and who in the world can make them so, but the Devil? -So that you see, that though the Scriptures say that Christ died to destroy him that had the power of death, which is the Devil, yet these people it is evident, have not got rid of him, they have not buried their father, no, they could not get rid of him, for he is a Potent Prince, and he had the rule of them, and they never knew him, for if once they knew him, and knew what he was composed of, they would be able to cast off his yoke, and they would soon bury him. Read the Epistle to the Ephesians, 2nd chapter, 2nd verse, and you will soon see who he is—'Wherein in time past ye walked according to the course of this world, according to the Prince and power of the air, the spirit that now worketh in the children of disobedience.' Now you see that Satan is here called a Prince, and you know that Christ is also called a Prince, see Rev. i. 5—'And from Jesus Christ, the faithful witness and the first begotten of the dead, and the Prince of the kings of the Earth.'

We shall observe first, in noticing the above passage out of the Ephesians, that this epistle was written for this present time, it relates to the kingdom of God, therefore when you read it, you must read it as though it was written now in this day. The word signifies Desirable, therefore the city of Ephesus is Zion, for here he that was the desire of all nations is come, and is being revealed - i.e., Christ, the true light, the Saviour, the new Covenant, everlasting Righteousness, Love, Peace, and joy in the Holy Ghost!—this is Ephesus; and all who receive the Eternal Word, the deliverer that should come forth out of Zion, they are the Ephesians, they dwell in that which is so desirable, i.e., Light, the Spirit of the Word, wherein God is Love and not anger, pain and torment,-because you now see that you are the beloved of God.

You see by the Revelations of the Divine nature in your brother Zion, how freely God bestows His virtue and His goodness on the human creature, ah! without

money and without price, and he is no respecter of persons, for God loveth man, but he (being Light) hateth darkness, and therefore He sendeth forth his Son, the True Light, to take the darkness away that we may be perfect. Therefore draw nigh unto Him, and call him your Dear Father, lifting up holy hands without wrath and doubting, for love and truth is holy, and having that, ye are holy, and ye obey the command 'Be ye holy for I am holy.' And when you dwell in love with your God who loveth you, and who never saw one single evil that ever you did, no never, nor never will, that cannot be; how can you then but love Him that loved you from Eternity, and never can know any change. You may well say 'Abba,' i.e., my Dear Father, drawing nigh unto him with a true heart, having the heart sprinkled from an evil conscience, and the Body (i.e., the Body of Sin) washed with pure water; the body of sin, evil or darkness, washed away by the pure Word. Then you are holy, because you now live in the Holy God, Love and Wisdom, and ye live not in the unholy God, who is guilt and fear, springing from the Root of Evil (Darkness), for love in you has beaten down that power.

Ye did live in trespasses and sins, ye trespassed on God's holy Word, by taking it in a wrong light, and you thought that God would call you to a strict account for all that you had done amiss: now this was the Root of Evil, or Death, and you could not love God, for this thought stood in the way; you lived in the God of Darkness—the Priest, or Prince (it is all one, a Priest is a Prince) of the power of the air, i.e., of the Word, for

the Word (as recorded) is the air, and this Prince ministered Death to your poor mind, and he sent the Word into your heart, and it condemned you, and you said in secret 'O! what shall I do to be saved, for I am a guilty sinner before God.' For the darkness was your Prince or Priest, that ministered death unto you in condemning you by the Word recorded in the Bible, and you had an evil conscience, you walked according to the course of this world, who all call themselves sinners, and guilty Hell-deserving beings, and among these we all had our conversation in times past (or old time), but now the new time is come, wherein the worshippers being once purged have no more conscience of sin. And why have you no more conscience of sin? Because you see that God always loved man, and chose him to eternal and everlasting life, and that there never was in all God's Book, one single curse or threatening against man, no not one, nothing but Love for man. But 'the curse' was to come on the wicked Principle or Priest, that ministered to you such swarms of guilty thoughts and dismal fears, that told you lies, and said that God was angry with you, and therefore you could not love Him: What a dismal state for poor man to live in, what a 'hell' to carry about with him!

And did you not go to Church and Chapel every Sunday to bury your Father, this Prince that had in his hand the power of death, and in this manner killed and destroyed your peace? yes, he was your Father, for he begat you, and if I say he was your Mother too, I should not be far out, for he brought you forth and nursed you up in wrong and wicked thoughts, and would not let

you love, for darkness was your Father, and unbelief your Mother, and they are both one; and if a man does not hate this—his Father and Mother, yea, and his own life also (for these were his life), then you could not be Christ's disciple.

Now I have said, that all the curses, and storms of fire and brimstone, damnation, and everlasting torments, God designed should fall upon the devil, when God's time was come to cut him off and destroy this 'wicked Prince of Israel;' for there was a certain time for this Prince to come to his full growth, and as he was an Invisible Being, there must be a vessel, a man, a human being in whom he should be permitted to come and show himself, tormenting the poor creature that he could have no rest, day nor night, so that he stood afar off, continually smiting himself upon his breast, saying, God be merciful to me a sinner! Why what's the matter? why matter enough; what is it? why don't you know how dreadful the Word of God is against sinners.—I'm afraid I shall be eternally damned, and what shall I do? This was his cry, and no one on earth could help him, and he was so bowed down that he could by no means lift up himself, nor so much as lift up his eyes towards heaven; therefore in this state of mind, he chose to live among the tombs, i.e., he gave himself up to despair, and though they sometimes put chains upon him in hopes to keep him a little quiet, yet it was in vain, he would tear his chains to pieces, and snap them asunder, and say, It is of no use, I am for ever lost! 'While I suffer thy terrors I am distracted.' Now the chains that were sometimes put upon him in hopes to keep him a little quiet, means that the VOL. XIII

Spirit brought to his mind sometimes, the Word of God where the promise stands for mercy for man; but a fit of despair would instantly seize him, and he tore his chains again, and was as bad as ever; the power of unbelief would carry all away from him, and he was a prey to the 'Prince and power of the air,' and he could not obey the command, 'Thou shalt love the Lord thy God with all thy heart,' etc. No, for this dark Prince had the power of the Word in his hand, to apply it to the poor creature's mind, to kill with 'the letter' of it; and the life that he lived (if it may be called life) was a perpetual death, he breathed the breath or air of hell, and was thereby 'hell' himself; for just as you breathe the common air, and that is your life, so this poor creature, under the prince and power of the air, breathed the Word in the falsehood, and so this falsehood was his life, the Dead was in him, that is the Devil-his father; but you know there is a Scripture which says, 'Death and Hell gave up the Dead that were in them.'

Now this is the same Man that the Lord stopped in the street, and said unto him, 'Come and follow me,' but he said, 'Lord, suffer me first to go and bury my father.' But alas, as we have said before, the poor man had never seen the right grave where to bury him, and he never could dig deep enough; therefore the Lord, knowing the poor man was so afflicted with this spirit of infirmity, and that the poor man had been trying all he could to bury his father, came to him and called him, as we say, and said unto him, 'Let the dead bury the dead, follow thou me.' Poor creature, you are dead by the Law; the Word has killed you, yet you are striving for life it is evident, and it

is written, 'He that believeth in me, though he were dead, yet shall he live,' and now I am come to show you where you ('the dead') may bury the dead. I am that almighty Angel mentioned in Revelations xx., 'that am come down with the key of the Bottomless Pit' and the great chain of the Word of God must now be linked together by your I am opening the Bottomless Pit in you, experience. but when I put in my key, there was so much rust in the Ward, that the key of Wisdom could not turn round to push back the bolt, that kept fast the mystery, unless violence was used, so that all the pain and anguish, the sorrow and woe, the sickness and death, and the pains of hell taking hold of you, were all caused by My putting in the key that I might open the Bottomless Pit within you, and by the opening of the pit the smoke arose in your mind, that has filled you with such confusion that you could not see My decrees: for 'the sun and the air was darkened by reason of the smoke of the pit,' and then you felt the Plague and the locust. Read Revelations ix. And you felt their scorpion sting, but they could go no further than they were permitted, they had not power to kill, only to torment for five months, to bring forth in you what the five months of winter signify, October November, December, January, and February, these are the five months, or 'five wounds,' and while wounded thus, you sought annihilation to be freed from the anguish, but could not find it (see 6th verse); but I preserved your life, according as it is said in the 4th verse, that the scorpions had not the power to hurt your life, spoken of under the figure of grass and green thing and tree, this they had not power to hurt neither had they power to kill you, but to

torment and afflict you, because you had not the seal of God going before you for your protection. For in the great and sore tribulation you forgot prosperity, you forgot the Promise I made you, and you were drowned in the flood of woe; so you had not the seal of God in your forehead, you did not put My promise in front; had you done this it would have been an invincible shield to you, and because you did not do this the scorpions had the power over you, guilt, fear, terror, dismay and anguish, blackness and darkness, and the sound of the trumpet, and the alarm of war, and the voice of words of condemnation, exceeding loud in your inner man: so that you said, 'I exceedingly fear and quake,' because so terrible was the sight of the consuming fire; for this was my coming down upon Mount Sinai. And you were the beast that touched the mountain, and was thrust through with my dart, my Word flaming with vengeance struck through your liver, i.e., your life.

Thus have I led you, that you might know that my word is Spirit, and to bring forth the knowledge of it in yourself, by letting the powers of darkness come into you, or rise up in you, and be embodied in you. You became Satan, because darkness was your life, and the torment was hell, and the Word condemning you was damnation. So now the bottomless pit is in yourself, for the spiritual light of the Word is bottomless and unsearchable, past finding out by the carnal mind; so all that was called hell and death was in yourself; and now by opening the mystery of My Word thus in you, I have digged the grave where you may bury your father, for the letter of the Word (which was your father) is swallowed up in the spiritual

meaning; for the spirit of darkness begat you into the letter, and 'the letter killeth'—it was death to you; but now the Spirit of light which is the Lord, begets you into the Spiritual light of the Word, and now you bury your father in the bottomless pit of the knowledge of My Word. Here the letter and fleshy sense of the Word which is called Gog (the false covering) is for ever lost, for ever buried down according to the word in Ezekiel (xxxix. 11-13), 'And it shall come to pass in that day, that I shall give unto Gog a place thereof of graves in Israel; the valley of the passengers on the east of the sea, and it shall stop the way of the passengers, and there shall they bury Gog and all his multitude, and they shall call it the valley of Hammon Gog, and seven months shall the House of Israel be burying them' (i.e., March, April, May, June, July, August, and September); and now you see these seven months of summer and the other five months of winter make one year, or twelve months. That is the year that I was Visited,1 when the Tree of Life was brought forth out of death, and now the winter is lost in the summer, death is swallowed up of life, and darkness is swallowed up of light, and hell lost in heaven. Read on the Scripture, 'And seven months shall the house of Israel be burying them, that they may cleanse the land, yea all the people of the land shall bury, and it shall be unto them a renown, the day that shall be glorified, saith the Lord God.'

So now the name of the city is Hamonah, that means 'where the multitude is buried that made uproar,' and

<sup>&</sup>lt;sup>1</sup> Commencing at the latter end of September 1827, and completed in the following September 1828. This was the natural period of time in the outward world, occupied by the Visitation, and twelve months' operation of the Spirit within the mind.—C. B. H.

now the Lord is glorified in his creature, and in the humanity—in the very man whom he has taught to bury his father, has he appeared; for he has taught the dead to bury the dead, that the living Lord might come and reign instead of the dying Devil. And now Jesus Christ, the faithful witness, the first begotten from the dead, is become in his creature, the Prince of the kings of the earth. Here you see that Jesus Christ is called, or said to be the first begotten from the dead, and this can be explained in a very few words. It is a new man, made of an old man; it is the dry rod of Aaron, that budded and bore almonds; it is a root out of a dry ground; it is the parched ground that is become a pool, and the thirsty land springs of water; it is the habitation of devils become a fertile garden, producing grass with reeds and rushes: it is Life from the dead!

Now, Jesus Christ is (according to the text) the first begotten from the dead. Now one that is begotten, cannot have an existence before he is begotten, no, certainly not. Jesus Christ existed only in the seed, in this way he ever was, but in the due time this seed must be raised to a Tree of Life; the seed was in the Eternal Father God, and was hid (when sent forth) in the inner depth of the human soul, yet was lost to the human soul; till the manifestation, the soul knew not God, nor did God know the soul; strange saying this, ah, but it is a true one, see the Epistle to the Galatians, and it will tell you the same. 'How is it,' says the Word, 'that after ye have known God, or rather are known of God, that ye turn again to the beggarly elements unto which you desire to be in bondage?' Now, what we mean is, that God though he lay hid in the soul, as in all nature, yet he did not move in the soul with his fiery breath to beget life in it, until the due time came to put forth His power to create, so that God did not know the soul by His motion in it unto life; but when God became stirring or moving in the human soul, there was a motion in it, and the motion was the desire of God to the manifestation of Himself, and the desire of God impregnated the will of the creature, or of the soul, and the desire became the soul's desire, and the will of the mind was, to become living, to know God, for it had now had a glance of the Divine Love, Will, and desire, which served as a cord -to draw the soul to seek for Wisdom; for it need not be said, that God came to the soul, for He was always in the soul, but as an eternal Nothing, incomprehensible altogether to the soul, an infinite deep, without bottom or shore. But now the soul was filled with evil, with thronging spirits without number, the temple—the inner man that God decreed should become the house of prayer for all people, was made a den of thieves; the accuser was there, that accused the soul day and night before God; therefore God, in zeal to deliver the soul in whom the Seed of Life was sown, and to bring forth the seed, His Son, whom He had begotten in the womb, —the Lord was obliged to reveal himself in flaming fire, and thus the Bush, i.e., the soul, burned with fire (but was not consumed). But God, as I have already said, always dwelt in the Bush though it was a bramble bush, but now He began to manifest Himself in flaming fire, and this was the fire that was in the bush. Now the soul knew God, but only as he is said to be 'a consuming

fire.' 'It is a fearful thing' (saith the Word) 'to fall into the hands of the living God.' This is said in allusion to this very revelation of this property of God in me; I knew indeed now, the truth of the word 'It is a fearful thing to fall into the hands of the living God.' who had now become living in me, but it was in the painful anguish, in the property of the devouring fire; for this lot was appointed unto me, viz., to fall into the hands of the living God, and to know this dreadful and fearful thing, because my nature, I mean evil nature, the devil, was there, which was God's 'adversary.' I cal'l it my nature, because the evil was interwoven with the man's spirit, and so my nature was made evil thereby, for it was poisoned all through by evil. The soul of itself is not evil, but it was made evil by the power of darkness, and the darkness was the life of it, and it was a dark hell, or black hole, the habitation of demons. But now God's time being come to make hell tremble with His presence, he shows himself in the dark cavern, he descends in flaming fire to take vengeance on them that know not God, and obeyed not the Gospel (2 For, from and out of this very hell of Thess. i. 8). devils must Christ come, and the human soul is Nazareth, therefore the holy child Jesus, is called Jesus of Nazareth, that is, he is become king over his murderers—the King of the Jews.

Now the Holy Seed which was to form the Son of God (when delivered) was all this time *in embryo* in the soul, bound down under heaps of devils, so that it could not grow or thrive, and from this oppressed Seed did come groanings that cannot be uttered, therefore you

know it is written, 'I have seen, I have seen, the affliction of my people that are in Egypt, and am come down to deliver them,' i.e., I manifest myself to deliver them, for take notice, that all the people of God were in this Seed; for this was the Seed that is to principle all the future generation of MANKIND, so that all the people were in it, the whole body that will now make the glorious Church and habitation of God through the So God became thus manifest in flaming fire spirit. in the flesh, to destroy the works of the Devil, that the Righteous seed, His own offspring, that He had shed forth into the soul of the creature (which was His Love), might be delivered. And I wish for you to notice here, that the Son of God is called the Son of God's love; yes, for the human soul is God's love, and in the poor dead soul did God beget his Son, so you see that he is the first begotten of the dead. But he could not be brought forth without pain and anguish; the poor soul must be afflicted, it must be thrown down, must fall into the fire, and into the hands of the living God, that the fire may consume the dross, i.e., the evil nature. So the soul was obliged to fall down into the devouring element and resign itself up unto this death, and then it thought that it should be devoured, but no, oh no; but the soul must be thus affrighted that it may give up its 'dead,' then did the holy Seed spring up, for the garden (viz., the soul) was now weeded, and the corn of wheat had room to grow. And now Jesus Christ appears, the first begotten of the dead, the faithful witness, and the Prince of the kings of the earth.

Thus a new man is made out of the old one. A

beautiful representation of this new creation you will see in the Apocryphal Testament, of the Phœnix, that is said to live to such a great age, but when the time comes for its dissolution, it lays itself down in its nest and dies, and putrefies, and becomes a heap of corruption, and gradually moulders away into dust; but in the midst, or at the bottom there is a worm such as we call a maggot, which grows larger and larger, and presently assumes another shape, and gets feathers and wings, and strength, and rises a new Phœnix, and it takes up the remains of its parent and carries it through the air, till it comes to the altar of the sun in Egypt, there it leaves the bones of its parent and goes its way. Here is a figure of the man burying his father, and the new man (Christ) arising out of the old.

Another account of the Phœnix is, that there is but one bird of the kind in the world, and it is found in Arabia, it is about the size of an eagle, and lives 600 years. and having lived that time, builds her nest of combustibles, which being set on fire by the sun, she fans herself with her wings, and burns herself in it; and that a worm rises out of her ashes, which becomes a new Phœnix. this of the Phœnix is true spiritually:—Arabia, signifies the evening, or even, or sweetness; well, the even is come (the even balance of truth) which is sweetness, because the mystery of Christ is sweet, the mystery being opened is Arabia's spicy gales; and Christ is the only Phœnix in the world, the first begotten from the dead, and has arisen out of the flames, out of the burning—'The emerald unhurt in fire, displays great Judah's son,' who is the rightful heir. I could enlarge much here on this grand and sacred figure

of the Phœnix, but I must forbear until another opportunity occurs.

By these few remarks you may now see how the poor man has buried his father, and you see the grave where he is buried, and now that the old man is dead and buried, the young man can read the will and enter into the enjoyment of the estate. And what think you, the old man was Sathanus, but the young man's name is Christus, i.e., the anointed of God; and all that is here said is to show this, that my former state, when my old father was living, was evil, and that evil being my nature, my name was Sathanus, Beelzebub, the prince of Devils; but now having endured the burning and the spirit of judgment, and having buried my father-my old father, I have now a new life, I am a 'new man,' as I said above, Christus-Anointed. So here is Jesus Christ, the first begotten from the dead, and the faithful witness of what hell, death, sin, and damnation is, and of what all the curses in the Bible are, for he bore them all, and was made all this, and he leaveth a faithful witness or testimony to what evil is, and to the truth of the Word, for he is the Word itself, for the Word was made flesh in him. He is a faithful witness for God, to witness that God is faithful, for this poor man cried, and He helped him, and saved him from death, as it is written, 'Who in the days of his flesh offered up strong crying and tears unto him that was able to save him from death, and was heard in that he feared, and though he were a son yet learned he obedience by the things that he Thus having obtained help of God, I continue suffered.' to this hour saying none other things than what Moses, and the prophets said should come, how that Christ

should suffer, and that he should be the first that should rise from the dead, and show light unto the people, and to the Gentiles (see Acts xxvi. 22, 23). And here we remark in allusion to the doctrine of the world respecting Christ as they believe, how could he be the first that rose from the dead, seeing that there were others that were raised from the dead before him, if the Scriptures are mere history. No, no—He is the first begotten from the dead as we have described already. And where is the light that he showed when he rose from the dead? was the light and the truth of the Scriptures given then? No! -but now 'Christ is risen and become the first fruits of them that slept, for since by man came death, by man also comes the resurrection from the dead.' And now he that is the first begotten of the dead and the faithful witness, is in Zion,—and also the Prince and Priest of the kings of the earth.

Now by receiving my Word which is Spirit, ye receive of my Spirit, of my Life, ye are baptized in the water of life—the Word, and ye are risen with Christ, and ye seek those things that are above, and not the things that are below in the dark regions of the mortal life—of mere sense and man's wisdom. And by the knowledge of the Word ye are kings over the earthly spirit and principle, ye reign over it; and the first begotten from the dead is your Priest, and does minister unto you Holy things, that is the true light of the Word, God's Word in holiness, which is the order of Melchisedec. Now you see the deep grave—yes, you must see the burying-place of Moses, which no man ever knew of, for the Scripture says, 'No man ever knew of his bury-

ing place unto this day,' but you are now favoured with this sight, which no mortal man in the old world ever saw. Moses is the Word in the letter, but Christ is the Word in the Spirit, and so Moses the servant now is dead, and Christ the Son lives in his stead. And now you must all bury your fathers in this 'grave,' i.e., bury sense, mere sense and human reason, blind reason, bury this 'old man,' and let the Spirit live, let Faith live; deny the Word in the letter, and receive the Word in the Spirit, for as Christ is revealed in Zion, it is the rod of Moses that swallows up all man's inventions. Farewell for Ever.— I mean Eat, O my friends, Drink, yea drink abundantly, O my Beloved!

From ZION,

THE CHURCH OF THE LIVING GOD.

The 'fabulous' account of the 'Phœnix' is here seen to be given by Inspiration, in the same way as the allegories of the Spirit in the Scriptures; which is further demonstrated in Vol. II., pp. 43-47.

And the metamorphosis undergone, is also represented throughout the insect world, and furthermore in the vegetable and animal kingdoms, viz., the bud, blossom, fruit or flower; and in the fœtus invisible in the dark womb to the Birth development.

Here is proof that Messiah is made out of *nature*, to show its design and *intent*; and in addition to bring invisible things to *light*, hidden before in the mind of God so that no *mortal* man could get at them. So thus he is Divinehuman.—C. B. H.

## NATURAL INFERENCES—'ONESIPHORUS AND HIS HOUSEHOLD,' ETc.

October II, Year 7.

To C. Bradley, Junr.

Your letter of the 9th was received yesterday, and was read through, you may be sure, and that with increased feelings of love toward the writer.—A kind father who had brought up a numerous family was once asked, 'In the name of goodness, Sir, however did you do to bring them all up?' His answer was, 'By loving the youngest best, and taking care of him first, and so by love and care, I got them on to manhood.' 'But Sir,' (said the person with whom he was conversing), 'their wants must have been very numerous—they must have often made you look about you pretty sharp.' 'Oh no, Sir,' replied the other, 'quite different from that, their wants made me look up, and looking up I always found a supply for them.'

I need not explain this parable for my meaning will be quite clear to you. For my own part, I think that it is a very wrong thing for strangers, going into a large city or town and perhaps having a crowd to press through, to stop looking about them. Some object that did not really concern them, would be likely to catch their attention, and they would be in danger of losing

their way; and I cannot but say that the person mentioned above was wise in the way he acted, and that his example was worth copying, and I am glad that I have taken a leaf out of his book, i.e., to look up, for if I had spent all my time looking about me, and looking down towards the ground, alas, where should I now be when there are so many looking up to me, and I feel it my duty to satisfy them. And now that perilous times are come (see 2 Tim. iii. 1), men are such lovers of their ownselves, as to be drawing natural inferences from spiritual things; for every man that is a lover of his ownself will have his natural wits about him, and he will look about him pretty sharp in a sensible manner, and there is no 'sensible' person but would do just as you have done, with respect to the circumstance you mention; 'Four Shilohites Dead with Cholera,' and Zion says in his book (the Creation of Adam), page 5 (see Vol. IX., pp. 260, 261), 'The falling sickness is come, and it will surely be the means of breaking their association in craft and delusion' (meaning men's agreement to resist the truth). 'Noah now, by faith moved with fear, hath prepared an Ark to the saving of his house; and this Ark is nothing else, as you know, but the revelation of Jesus Christ; and out of this Ark there will be no safety from Cholera Morbus, or any other plague that God will send upon the enemies of his kingdom, that they may be compelled to give up to God, and become friends, for in God's punishments is mercy,' etc., etc. What inference could any man of sense draw from the above words, but as you have done, for men of sense do draw natural inferences from

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all the Word of God; and I confess it is very sensible of them, and wonderful things their natural inference has done for them. See what a stately religion they have got built up, by drawing natural inferences from the Word. What man having sound sense in his head —that when the Bible says that the Devil took Jesus up into an high mountain and miraculously opened the eyes of the Saviour, so that he could see all the kingdoms of the world in a moment of time, and then, after that, to take him up, and fly away with him to Jerusalem, and set him upon a Pinnacle of the Temple -would not draw the natural inference that this was Certainly: and it must be allowed by every sensible person, that the Devil performed here, one of the greatest miracles that ever was performed on earth, even to open the eyes of the very Saviour of the world, to show him what he never saw before. What a wonderful Devil! yet this must be the natural inference that must be drawn from the words, viz., that the thing was certainly done by the Devil, and this miracle was performed by him, however unwilling they may be to ascribe a miracle to him, yet this cannot be denied by men of sense who believe in a sensible and rational way, as all good people do.

'Yes, but Mr Zion, suppose that we admit the above to be but a parable, and that with respect to this and to many other things in Scripture, we get so far above mere sense as to admit, and believe them in a spiritual way, yet we do not admit you to speak parables. Therefore the natural inference we draw from your words, is that none of the believers are to die with the cholera

morbus, safety they are to find in the ark from the disease. This is the natural inference we draw!' it is, my brother! the natural inference, and nothing else, for mere sense is a Peeper only, and he draws natural inferences. But Shiloh is a man made spiritual, and he draws spiritual inferences, because he lives above sense, he is risen above all sensibility, and lives in the world of spirits. And now he informs you that a Shilohite never has died with the cholera morbus, no not one, nor ever will, and I am sure that Zion will not die with it, for a man cannot die but once. And as to breaking up our little association, this is a natural inference indeed, and a familiar spirit, and a mere peeper, and these spirits will surely say of me, Doth he not speak parables? (see Ezek. xx. 49). Yes, I do speak parables sometimes, and the very part you allude to in the book, was a parable, and it has served the end for which it was given, and it will yet go on to do it more, viz., to catch the peepers, and familiar spirits. 'Oh!' say they, 'here is safety from the cholera morbus promised in Zion's writings: this is a good thing, I'll have a peep into this, for if I can have long life on the earth by joining the visitation, I'll have no objection to be a Shilohite.' This is the mind of the familiar spirits, and by the words standing as they do in the book, they are detected; and from the circumstance that has occurred of four persons (believers) dying with the disease called cholera morbus, the familiar spirits show themselves, and the lovers of their ownselves make their appearance. 'The natural inference I draw from the words in Zion's Book, is (say they), that there would be safety from VOL. XIII

the cholera, and now that I don't see this, my ship is nearly sinking, for there is a downright negative given to Zion's affirmative, viz., that there would be safety in the Ark of the new covenant from this, or any other disease that might come.'

Now if you had looked well into the house, and not just peeped through the keyhole, you would have seen that it is foretold how the people would be, at the first beginning of the kingdom of peace on earth, looking for miracles to be performed for them in outward things. No, no, you are told that while there are national calamities, the believers would have to suffer for a while. It is not consistent with the wisdom of God, as yet, to show that distinction between His that serve him in spirit (not by outward works and doings), and those that do not, for God must be seen to be impartial in his dealings to all mankind, and the world must see that God has a people that will follow Him for the sake of spiritual blessings only, without any hopes of protection from diseases, or from the calamities that commonly occur in the world.

Yourself and all others that enter into the work, must be well tried and proved in this respect, that you may know in your own self, and be a witness to yourself, having an inward decisive testimony, that it is spiritual and eternal blessings that you set your affections upon.

If there were any distinction to be made as yet, why have my enemies the power to confine me, and why am I subject to illness? and if such distinctions were to be made at the present time, it would defeat God's purpose (speaking after the manner of men), for if God

was to shine forth visibly in all His power and glory upon his people at the present time, there would then be no persecution, and the pride and arrogance of man could not be detected, *i.e.*, man would not see himself in his real colours.

Man has boasted what a sensible and intelligent being he is. O, he knows everything, he is a very God in his own estimation, but God is taking a method now to prove to man that man is dead to knowledge, with all his boasted wisdom. Do you think that the world would persecute me, if they did know indeed that THE LORD was here? no they would not, no more than you would yourself; so the Lord must appear in this disguise, he must be in the base shape of man, and subject to every animal inconvenience as all the world are; and also those that follow him - for the sake of those that do now believe, and for their sakes that do not yet believe. But when the complete winding up comes, great indeed will be the happiness of those who were persuaded to salvation, and followed the Lord while he appeared, as it were, in vile raiment, and were not ashamed of his chain, i.e., of His Word of Wisdom that links the Scriptures together so exactly; these are the House of Onesiphorus for whom the Spirit prays in 2 Tim. i. 16-18. The word Onesiphorus signifies 'bringing profit,' and he stands for the first-born, by whom comes the profitable Word; and himself is exalted and praised, because he sought the Lord diligently when he was at Rome till he found him, and was not ashamed of his chain (for this is the meaning of the passage). And then the Spirit prays that Onesiphorus's household might have mercy; to show that those

that follow the Lord, while as yet there are no visible signs of power or glory outwardly, but everything going on as usual, only an inward and intellectual sweetness in the opening of the sealed-up Book of the mystery of Christ; that these are peculiarly the blessed with all spiritual blessings in heavenly places, in Christ Jesus, they are the peculiar gifts and crown of rejoicing to Onesiphorus. For although God is the Saviour of all men, yet he is the especial Saviour of those that believe. Yes, of those that believe, and do not see miracles performed outwardly, but do know the bridegroom's voice, and hearing his voice they follow him, delighting in the sound thereof, because it speaks peace and love.

O if the Lord was now by his creature, to perform miracles, and do those things which the people think he ought to do, what multitudes he would have running after him. 'O,' say they, 'what a wonderful man is come, he does this, and he does that!'—and all the nation would But what would they all be, why mere believe then. peepers; for all the miracles would not convert one of them, would not convey to their minds one point of Divine knowledge, and they would be so ignorant as to worship me instead of the Eternal Wisdom; and would this be 'following the Lord in the regeneration, when the Son of man was lifted up?' or in other words, when 'Zion should be redeemed with judgments.' Oh, no, this would be following him for the loaves and fishes, for they would eat and be filled with the novelty, and it would be as a nine days' wonder, and hardly that, and they would soon hunger again. But whose eateth of the bread that the Lord is now giving, viz., Wisdom, shall never hunger,

for they are those that follow Christ in the regeneration, now that the Son of man is lifted up. Let Wisdom's breast satisfy thee at all times, my son, and be thou always ravished with her love; and when that full mercy comes to Onesiphorus, mentioned in the 18th verse of the before-named chapter, which is sure and certain as there is a God, then will the household of Onesiphorus have the same with him, because our testimony was believed among you in that day (ye believed into the day of Christ), or ye came by our testimony, out of the darkness and night of idolatry, into the day or light of the Word. For Onesiphorus will never be forgotten of God, no, that cannot be, he must find that mercy there prayed for, at the grand winding-up, which is not far distant. For though it is put in the shape of a prayer, yet it is the promise of God to Zion, who is the real Onesiphorus by means of the Spirit. He sought me out diligently (saith the Spirit), when he was at Rome, till he found. [The natural inference that a man of mere sense would draw from this, is that it was Paul's prayer for some man in those days that was kind to him, but they forget the word, 'In that day.' But God is wise and has hid these things from the natural man, and so he only can draw the natural inference], N.B.—Rome, in the spiritual world, signifies a state of confusion, Babel, and this makes those that are not in the secret (that are not fellow-crafts with us), say in their explanations on Scripture so much against Rome and the Roman Catholic Church, thinking that the threatenings in Scripture are standing against them, while the Protestants are quite safe. is the effect of natural inference: whereas it is not Rome,

nor the Roman Catholic Church, is meant, but the evil Babylon, the very head power of evil, that was in the due time to make its appearance in the vessel appointed of God, where and in whom it was to receive its overthrow.

N.B.—Paul, in the first sense, is the Son of God, the invisible man who was to be united to the human nature. Paul was hindered by Satan from coming to the Romans. Read it thus. Satan, the power of darkness, stood in the way as an adversary to prevent the union of the Divinity and the humanity; Paul must appear before Cæsar, understand it thus:-the 'marvellous' coming of the Lord, and the door of the mystery of Christ, must be opened in the humanity before Satan's power could be cast down, and all his murders found out. Cæsar must have his due, i.e., he must have the Promise, Christ, and God must have that that belonged to him, viz., Man, for His own possession. Therefore 'tis written, 'Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' This you will find beautifully represented in a Parable, in the Book of J. Southcott's called, 'An Account of the Trials on Bills of Exchange,' The dog Cæsar in this Parable, was pages 20 and 21. in the possession of a murderer, though he was not the This murderer taught real property of the murderer. the dog to drag the guests that the murderer entertained at his house, into the fish-pond, and then he got their property; thus the innocent dog was made a tool in the hand of the murderer, till on a time, the dog's former master came to the house and was entertained, and after dinner was invited to see the fish-pond, as all others; the murderer called Cæsar as usual, and the dog was going

to seize his former master to drag him into the pond, not knowing him, until the gentleman spoke, and said, 'What Cæsar, don't you know me?' the dog immediately knew his real master, and turned on the murderer and dragged him into the pond and drowned him, and then all the murders that were done were discovered.

The dog Cæsar represents the human creature, who was the real property of God, but fell into the hands of another master the (devil), through ignorance, and was his servant, thinking he was doing right, till he hears the voice of his rightful master—God, and then he turns against the adversary, and he becomes the instrument of his destruction, and the betrayer of the betrayer.

I mention these things to show you how the Word stands, as I have to speak of the falling sickness being among the Romans.

Therefore, Onesiphorus being at Rome, and searching Paul out till he found him, shows you Zion's former state, and how he pressed through all difficulties, being crossed in every thought and act, and filled with confusion, and the more he was confused and puzzled in mind, and thwarted and cut down and disappointed, and the Word condemning him, and seeming to be cursed of God, and forsaken by men, yet the more he sought him, till he found him. And these things are said entirely for your encouragement, and that you may bear a little of the same, which you must do and not repine, but know that God is faithful in the end, though he may cross you in a thousand things for a time. Thus you must walk, if you will be of the household of Onesiphorus, and

<sup>&</sup>lt;sup>1</sup> See Vol. V., pp. 176-181, on 'Cæsar,' and God's dealing with him.

enjoy the promised blessing. 'The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain,' i.e., he entertained me, he made much of me, and he delighted only in the knowledge of My Word, which he wished above all things to have; he sought me, going through all perils, even in Rome, in the great Babel of the world, he sought me out diligently.—'And in how many things he ministered unto me at Ephesus, thou knowest very well'; this means the same thing. You know at Ephesus the people worshipped Diana, 'Great is Diana of the Ephesians,' i.e., great is our moonlight wisdom, for Diana is the moon, and men think that their moonlight wisdom on the Scriptures is the 'gospel day,' and as such they set it forth! Great is our religion, who shall dare speak against the great Diana? the image that fell down from Jupiter! i.e., it is set up by man's 'natural' understanding (for the symbol of the plan-et Jupiter is in man's brain). But while Onesiphorus was in this confused Ephesus, he was visited of the Lord, and was the only one, or the one that chiefly ministered unto him, entertaining him, and hearing and receiving his commands; with him the Spirit could be refreshed and was comforted. The word Ephesus signifies desirable, and in this stands the whole mystery. God desired the enjoyment of his creature, and man desired the knowledge and enjoyment of God, and the desire was an attraction, and a drawing virtue, which must end in union.

Now you see who Onesiphorus is, and who are his household, and that they are both prayed for, as another Scripture says, 'Neither pray I for these alone, but for all that shall believe in me through their word,' which is the same thing.

The believers therefore, at the present time are the household of Onesiphorus, that are called for a time to go in the way that Onesiphorus did, to obtain the kingdom. He himself had no visible signs whereby he might believe and be strengthened, but had everything against him in the great Babel; but he judged God to be faithful, and that His power was equal to His goodness, and faithfulness, and so he followed on, going through evil and through good report, until he received the end of his faith, i.e., 'the spirit is saved in the day of the Lord Jesus.'

Can you not then bear to be crossed a little, can you not bear for the Lord to tell you one thing while he means another, that you might be brought to judgment, and the evil be drawn out of you? We should not have caught you, if the words had not been so placed as that you should think that it was the temporal disease that was meant.

Now, supposing the *literal* record for a moment, why could not the Lord say (when he was crossing the water with his disciples), 'Beware of the doctrine of the Pharisees,' what business had he to say beware of the leaven of the Pharisees? what did he say this for? had he spoken plainly we could have understood him; but we thought of course that he meant about bread! But had he done as they wished, their darkness would not have been discovered to themselves, and they would not have been brought to spiritual understanding, and to understand the speech of the spiritual man.<sup>1</sup> 'In vain

<sup>&</sup>lt;sup>1</sup> Which differs so materially from that of the natural or outward man, who is but literally-minded; and in order to change—or add new knowledge to our nature, the speech of the Spirit is of another world, of which things visible are the type merely.—C. B. H.

is the net set in the sight of a bird,'—So our saying that the Shilohites need not be afraid of the cholera morbus, was a net to catch those spirits that were looking more about them, than upward into the spiritual light and knowledge, and love of God; and you must bear to come on the cross if you will become spiritual, or bury your father.

But you will say, Zion, we did not expect you to speak in any ambiguous way. No, nor I do not, when the right time comes for a thing to be opened. But the Lord knows that there are many spirits among the people, that are impure, and that are too much in the love of self, and that are yet but in part on the Lord's side truly, to love him for spiritual and intellectual light only, which is Eternal Life, and the beginning of that life that can never die; for it is the inward and invisible man that is the real man, and of him it is said, 'he that believeth in me shall never die,' i.e., he that becomes spiritual, for Jesus Christ is nothing but man made spiritual, and to believe in him is to become what the Son of God is, to have the spiritual life, and that Life is God, and groweth to infinity of glory and virtue. But more about this another time.

Now you see that it is said in the 5th page of the book you allude to, that the falling sickness was among the Romans:—Among them at that time it was more of a mental affection than of a bodily one. It was a kind of mania that used to seize them, which used to affect their bodies, and cause them instantly to fall down, and it spread terror among the people at any public meeting where it occurred, for they thought that some evil Demon

from the infernal abodes had now come on earth, and they would be so alarmed as to break up their councils immediately. Now take notice, that I have said that this was a type of the last days, i.e., I mean, that it was a type of what came upon him that was at Rome, given according to the interpretation already It was a type of the manifestation of Onesiphorus. the evil one that caused the fall of man: this is the true Morbus, and its being at Rome, and their breaking up the Comitia when it made its appearance, was to show that the character in whom the type should be fulfilled, should give himself up for lost, and all his councils would come to nought, and be broken up; and so it was.—And remember that 'whatsoever happened aforetime, was written for our admonition upon whom the ends of the world are come' (yes, what has happened in all countries, as well as what is recorded in Scripture); for the providence of God had always an eye to the Now the Word of Wisdom, the spiritual light that now appears, is a spiritual 'Cholera Morbus' to the world, and where it is received it will break up their association in craft and delusion; and not one Shilohite has died with it, unless it is from their own counsels. If three parts of the whole nation out of the four were to lie dead with the literal cholera, it would not make the other part turn to God, i.e., become SPIRITUAL; it is the Word of Wisdom that must effect this. And not all the praying and fasting of clergy and people, can stop the plague, i.e., the Truth, which they call blasphemy, and it is as a plague to the carnal mind. But if they wish to put a stop to the plague, and know the peace of God, they must come into the Ark of the New Covenant, no safety elsewhere.

And now I hope that instead of a natural inference that you will draw the spiritual. But however, I cannot help remarking, how this disease of the cholera (temporal) has shown the 'Religious' professors out; only think, they believe that they cannot go to heaven till they die, and that they must die to go to it, and yet is it not wonderful to see them, as soon as the hearse came for them, so frightened that they all began to pray him off. Does not this declare that they do not believe what they say, or why should they refuse the way to go to heaven? I am sure you will say it is a proof that they are not satisfied with their belief of the invisible state, or it is very foolish of them to wish to be kept out of heaven, and to cling so to this life, as to pray to God to stop the very way that was making for them to go, a great many at a time.

Indeed the way to heaven lies through death, therefore let not the Shilohites be as foolish as those above mentioned; meet death with courage since it is the way to life, I mean, let the Word in the Spirit put the old man of mere reason and of mere nature on the cross, that the old man might be crucified, that the body of sin might be destroyed, that henceforth you may not serve sin, nor be subject to draw natural inferences.

Let human wisdom on the Word and ways of God die; and let spiritual understanding reign 'Royal' in judgment; and no man can stand Royal (according to the meaning of the Spirit, viz., to reign over error) till

he has his own reason taken away, and becomes spiritual, and to become so, is to become a fool in the world's eyes. 'But if any man will be wise in this world' (i.e., in the spiritual world) 'let him become a fool, that he may be wise' (I Cor. iii. 18).

Now before I conclude I must remark further—I have shown you the house of Onesiphorus, and the mercy promised them, and I have said that the Lord must be in disguise as he now is, for a while, and no distinction made as to outward things, no respect (seemingly) paid to us by God, more than to others:-For your sakes first, that your faith might not stand in the wisdom of men (or by means of outward things being done, by God displaying his power in that way), but by the power of God, in knowledge, righteousness and true holiness: this will be a heaven of heavens to those that follow the Shepherd for the charms of his voice only, and to enjoy his life; believing while (as it were) they see not. will be blest with Onesiphorus, this faith is 'the first fruits of Achaia, unto Christ,'1 (Rom. xvi. 5). those that do not believe will persecute, because they think that it is an impostor, or an enthusiast is here, and they are so headstrong in their own ways, and so full of the falsehood, that they will not even search to know whether the report they hear reported, be true or not; and in their self-confidence they go on, puffing themselves up with the thought that they know all about Christ, so they believe not that he is now on the earth in disguise; but they will be convinced that they have persecuted and

<sup>&</sup>lt;sup>1</sup> Achaia signifies 'grief and trouble,' from which state we are delivered by Christ, *i.e.*, through faith in him.

ill-used the Lord. Now, if the Lord did not thus appear, in (as I before said) the base shape of Man, how was their wisdom to be betrayed, and their boasted profession of scriptural and evangelical knowledge brought to judgment, and they convinced that they know nothing!—For the Lord is here, as the Scriptures have said, and they know him not, and that course is being adopted that will yet bring them to it.

From ZION, THE CHURCH OF THE LIVING GOD.

Dear Charles, I have not the most distant thought that you would wish to hurt my mind, no, by no means, but I do mean to hurt yours my Lad. A pretty return you will say, well, will you be offended? God forbid. 'Great peace have they that love thy law, and nothing shall offend them.' But I rejoice that I have an honest brother that tells his mind outright, and I am ready Dear Charles to answer whatever question may be put to me. nothing in a dark corner, and therefore am not ashamed. and I would choose to remain in this prison upon water gruel all my life than I would please man unlawfully, or utter a word that was not the truth. And when that Wizard, that infernal peeper, that familiar spirit comes to you again, and says, 'Four are dead: all may die: Zion may die: our little association may be broken up, by the cholera, or some such thing.' Tell him his time is come, to depart into his own black regions, and no more to follow his trade of peeping, for soon he will be so shut up, and closed in, that he will not have a hole to peep out at.

## CRITERION OF A TRUE REFORMER—BIBLE REFORMATION, Etc.

To C. Bradley, Junr.

To have a certain criterion by which we can judge rightly in any matter, is a very pleasant and a very valuable thing, and it becomes the more so according to the importance of the subject upon which we might be called to give our judgment. If the subject respects God and His truth, it is of infinite importance; and, if it respects all the race of mankind, including ourselves, if our happiness or discomfort is involved in the decision, and that one or the other of these must be established, and the other finally done with, by the decision, it is of the utmost consequence to us. Therefore in all things, in my opinion, a criterion to go by—a just criterion—is an excellent thing.

You know, Dear Charles, we profess to be Reformers, not Rebels against our King, nor against our Government: such ideas of Reformation, both myself and you discard, as not worthy of a place in our vocabulary. Let the King live I say; and I am sure you heartily respond to it: and our Government, let it prosper! Amen, you will say, I know, and so will all true Shilohites. Why then we are loyal subjects, and we reform upon Bible principles. And now let me tell you how you will know a true Reformer, and make no mistake, and this is no trivial

matter to form a judgment upon; and if you could guess the pains that it cost your humble friend and willing servant, to get hold of this criterion that I am going to tell you of, and the distance I had to go to fetch it, and introduce it into this country, you would say it was worth something; for it was not in this world that I got it, neither was it by the pains that this world call pains, that I obtained it. I had to go down under the globe for it, simple as it might seem, and had to wander from sea to sea, and to be slung from one end of the world to the other, and many more things which I cannot tell you in this letter.

The being they call man, you know, is naturally a selfish being, and it is quite common to hear him say, 'Self-preservation is the first law of nature.' Certainly it is so; and this is the principle of all the old world. But we reformers reform from that principle, to follow the example of him of whom it is said (Luke xix. 10), 'The Son of man is come to seek and to save that which was lost.' And again it is said of him (Matt. xxvii. 42), 'He saved others, himself he cannot save.' Well, and must not we try to save ourselves? it might be asked; O dear Charles, no! that is the mere law of nature, and no more; Reformers must reform from such meanness, and from such selfishness; and you know it is written (Luke xvii. 33), 'He that would save his life, shall lose it.' Were you to go among a sect of religious people called Ranters, you would frequently hear them express the feelings and sentiments of all the world, such as this, 'O Lord, what shall I do to be saved, O how shall I be saved, how shall my poor soul be saved, O I am afraid I shall be lost, I am such a wicked sinner, O Lord save me!' Well, this is quite natural, it is the law of nature. But such a man is no reformer, no. nor is he reformed. I would ask him, Why, what's the matter, my friend? he would answer, Why, I am afraid I sha'n't be saved. This is the cry, self is all. Well, it might be said, is it not natural that we should all seek to be saved? Yes, I say, it is quite natural, for it is for this we read and pray, and go to a place of worship on a Sunday, and all that we do is to try to be saved, and that our souls may be happy. I know you do, and it is quite natural, but you have no occasion to be afraid at all about it, you will sure to be all right. Some place will be found to save you in when you die, I have not the least doubt about that, there's room for you in the place appointed for you, as well as for all others. You will save yourself, I'll be bound, while you live, for it is the law of nature to save yourself as well as you can, and then when you die, somebody will put you in a place of safety.

Now this is the way that I should speak to the Ranters, but especially to their foolish leaders, who terrify the poor people so about the salvation of their never-dying souls, as they gravely say. Now see the Church of England people, they go to their church and conduct themselves orderly and quiet, and I'll be bound they'll be saved just as well as those poor people that are making such an ado about their poor souls. The Church of England are admirable for taking it quiet and easy: there's no ranting and raving amongst them, and they are very much to be commended for their conduct in this respect, though of course their object is to save their souls; only I say, they do well not to make such a noise about it, for they are in VOL. XIII

as fair a way as those that do. But it is, as I say, the law of nature to try to be saved, and from time immemorial we read in books that the people were all employed in this way, and seeking how they should be saved; that has been the main concern. Now, in the first place I must say that when you see people so concerned as I have described, all for saving themselves, be assured that they are no reformers, for you see in them the features of all the folks of all the ages past, and evidently there is no change, they are the same spirits, there is no reformation; which you will perceive when I show you the other part of the Criterion, and both the parts put together, I hope will make the matter plain.

Now I am avoiding in all I say in this, what might be called my doctrine, but am merely writing a few words of common sense, and that are perfectly consonant with the Gospel, or with the spirit that the Gospel inspires, though I admit that I might have an odd way of writing about it, yet I have no wish to offend any with my doctrine. But I feel a pleasure in conveying my sentiments upon useful things in a moderate way, and I will be careful to say nothing but what I hope will reflect some honour on the Christian Religion, and that will prove good to yourself or any friend that may read this letter, for I do delight in Divine truth, God is my witness that I do. But now I am going just to show the features of a true Reformer, and then you will always know them ever after; and as there is now such a universal cry for Reform, I think it but a duty I owe to the King, to the country, and to you all, to delineate this character, because I am a friend to all, from the King to the clown; I am a universal lover of man, and would do good to all, though some have handled me roughly, but never mind that, they won't always do so; therefore I will pocket the affront and forgive, and you know if I did not forgive, there would be no proof of Reformation. Well, I see you want me to come to the point. But do not be impatient, it's a coming, and so is everything else a coming, and if you scratch your head again and again over it with impatience, it won't come a bit faster.

You must now learn to know,
That all things must flow
In their regular order and time;
For by Jove's firm decree,
Things be as they be,
And no power can alter the line.

It was said, and 'tis true,
In the time of the Due,
All things that were written should spring,
That the dew it should fall,
And replenish all,
And the humble to happiness bring.

For the ground where the seed
Of Love's sown indeed,
Shall be nourished with dew from above;
For that seed, as a Gem,
Is precious to Him,
Whose nature and essence is Love.

Love, Wisdom, and Truth,
Are unknown to the Brute,
Nor does he aspire to that name.
But this Trio Divine
Form the soul that is mine,
And my children are made of the same.

Then our nature's Divine, And in Glory must shine, Our souls are not made of the dust; Not formed of the clod, But our substance is God, I Live, saith the Lord, and ye must.

How often has it been, that the blood of thousands of men has been shed, in the work of deposing one monarch and setting up another, overturning one Government and establishing another, the people thinking that these new ones would do them justice, for they made fair speeches against the conduct of the former governors, and plainly showed their injustice, and, like Absalom, said, 'Ah, if I were king, I would do you justice.' Well, the people have been deceived by these fair speeches, but saw not, nor suspected the object of the individual. was all, although it was so deeply hid under a deceitful heart and a lying tongue, that it was not discerned. people huzza'd, threw their hats in the air, and fell to work, to put this fair promiser on the throne, and to have a reform; the blood of thousands flowed, infants were left fatherless, and wives left to be widows, but, however, the object was gained. But how often has it been the case, that though the former king and rulers flogged the people with whips, now by their new choice they were flogged with scorpions; at first there were a few changes made in some things which seemed to augur well for a good Government, but the presumer gained his object, and soon he discovered a disposition worse than the former, and the people have found all their hopes blasted, and they were worse bound than Now there are thousands, I believe, of such reformers in this country at this time, who want a reform without God. Him they curse, as I say, and

after all their talk of liberty and freedom, yet had such the reins of Government, they would treat the servants of God, perhaps worse than those that now govern; for I am persuaded that there are those now crying out for change and reform, that would not let us mention the name of God or Jesus Christ, and would destroy all disposition to obedience to the eternal God; and whose object is to crush every religious and good feeling and principle, and would burn the Bible and us too, who delight in its truth. I will speak the truth on all sides so far as I know it, and honest people shall not be deceived by any craft if I can help it. I shall always get enough for this body to eat and drink and to clothe it, and I want no more; my life shall be spent in telling truth. I know that I have eternal life, and I am set for the defence of truth and uprightness, and my God will help me to perform my task, for I seek not my own honour or aggrandisement, but His, neither am I careful for what anyone may say or think of me, for God is my delight, and I am His servant and the servant of my fellow men, whom I will do my utmost to make happy, by showing them the true and living way, and in this is the foundation of lasting reformation; and though the remnant that is left is very small and feeble, yet the little one shall become a thousand, and the small one a strong nation, 'I the Lord will hasten it, in his time.'

God has laid the plan for the universal reformation of the little world first, and every man is a world; let him learn to govern his own house well, by God's plan, and be reformed within himself; let him press into Love and Wisdom, and let him fight hard to get that

noble King and Queen seated on the throne of his own heart, and let all the powers of the mind be subject unto them, being filled with the joy and peace that they give, and so let the kingdom of God be within them. Then they have the reformation, a kingdom of it within themselves; let each attend to this, and go not off from it to look outward; this is the plan that God has laid, and no other plan will succeed, but this plan will though so little at present, even like a grain of mustard seed, and it may seem impossible that it could prosper, because all the other seeds that are in the earth seem so great and powerful and opposed to it; and some are saying, What do these feeble Jews? why, if a fox go up upon their stone wall it will break down. But O no, the foundation is laid by a wise master-builder, and let every one build upon it, and he will raise a noble superstructure, an edifice that no wind can shake or storms destroy. The man that receives the Divine principle receives all good in that principle; such a man wants no law written for him, nor does there need any terrorism held out to him, to compel him to do good. No, the Divine law is written on his heart, and he will, as it were naturally, from the principle wherewith he is principled, do good, although he may several times stumble, and seem to lose ground, because at first the principle is small and feeble, and while the principle of the Divine Love and Wisdom is, as it were, in its minority, many a bitter blast may blow upon it, and seem to cut off the tender blossom that has just put forth; for the good is growing up like a sweet and beautiful flower in a bed of noxious weeds. Therefore, everyone in whom this sweet and lovely flower is putting itself forth, must be careful to weed the ground, and cast away those things that would hinder the growth, or adulterate the natural scent of the flower, or mar its form, or diminish its beauty. Every man must be, as it were, a husbandman.

But some might say, But I thought that God would do all this for us. O what an unwise saying, would you have God to take away your free will, and make you as stocks and stones? Prophets and prophetesses have been wrought on, and all visited characters have been wrought on by the Spirit, but what good has that brought about? none, only to point to the better hope. They have been driven about of winds, but they were not principled by the Divine Love and Wisdom.

Let me ask you a question, Do you see the blessed promise—the Son, and can you say, that you do from your heart choose the Divine Love and Wisdom for the sole monarch of your heart; do you love to hear the voice of the Eternal Wisdom, do you secretly delight in Her sweet words, and is the heavenly Jerusalem to you, your chief joy, does her breast delight you at all times, and are you ravished always with her love? Do you answer 'Yes.' Then I praise my God for you, whoever you are, you are my brother, God has begotten you, you are His, and with you I shall live to all eternity; and your privilege is to command and not to be commanded.

'You must learn for to command The treasures of your native land.'

When God's command is obeyed, He then ceases to

command, He rests. Charity, the end of the commandment is come; 'Charity out of a pure heart.' charity is left to guide the house, and to bring up children, and charity commands all spiritual blessings, and the same is said to charity, as Paul said to Titus (i. 5), viz., 'For this cause left I thee in Crete, that thou mightest set in order the things that are wanting.' Servants were commanded, but Charity is mistress of her own house; she holdeth the winds in her fists (Proverbs xxx. 4), she fears neither wind nor snow, nor storm, nothing can by any means hurt her, she triumphs over serpents and scorpions, and over all the power of the enemy; and all things are poured into her lap, for she believeth all things, and it is written, 'Blessed is she that believed, for there shall be a performance of those things that were told her from the Lord.' There is no complaining in her streets for lack of bread, she has all things richly to enjoy:—The past was hers, the present is hers, and all that is to come is hers; by a touch of her magic wand she turns all evil into good, hell into heaven, night into day, darkness into sunshine; she thinks no evil, nor knows no evil, no evil happens to her, nor can any plague come nigh her dwelling. Wonderful is her way, none of the ancients knew it, no, it was too wonderful for them, therefore they said, 'Who can tell the way of an eagle in the air, the way of a serpent on a rock, the way of a ship in the midst of the sea, the way of a man in a maid' (not with a maid)? O what

<sup>&</sup>lt;sup>1</sup> The 'marvellous' power of God ('Paul') directs the human soul how to interpret aright the decrees of God, and 'make them honourable' ('Titus'), thus bringing into order the chaos and confusion consequent on the 'carnal and fleshly' religion ('Crete'), which wanted the Spiritual light.—C. B. H.

sovereign virtue is in this maid, she it is that brings forth Christ to perfection! the fiercest lion is overcome by the power of her virgin charms, and lies vanquished at her feet; neither flames nor wild beasts can touch her, she quenches the violence of fire, stops the mouths of lions, and out of weakness is made strong; ten thousand foes she puts to flight by a single thought. Like the vision seen at Medina, armies may encamp against this single woman, she has only to open her Book, and they fly and melt away like snow when it feels the fire. She is arrayed in white (innocence). and she holds the Book of Fate in her hand, she holds neither sword nor instrument of war, yet no one dares approach her to violate her chastity, she remaineth an eternal and everlasting virgin, and all things bow before, and are afraid of her virgin innocence!

> Ye Heroes of the world, ye must now give way, And learn this female General to obey.

Enlist yourselves into her service and then ye are true Reformers. But as God liveth, if ye reject Her there is no Reform for you, think as you will. Here please to read the 6th and 7th chapters of the Book of Wisdom, for this same is Charity, it is all one, it is her time now to reign—Man was not good alone.

'Put on charity,' says the Scripture, and if a man goes to work without the Scriptures, he goes to work like a fool, without tools. This country is a Bible country, and it is with it that every true reformer must work, to sap the foundation of injustice; and the Great Author of the Bible has now revealed the truth of it in order to effect the great Reformation. I

argue that there can be no reformation until the old system of Religion is done away with, and it must be done away with by right reason, sound wisdom, and discretion, and there is none of these virtues in a man that denies the being of a God, and despises the Bible. with such principles might effect a revolution, but it would turn out to be such a one as the French Revolution. The monster, the many-headed monster, I mean what is called the Christian religion, as it has been professed hitherto, must be killed quite, and this cannot be done but with the Bible. You may revolt and revolt, and reform again and again, if this monster of iniquity is not killed, there can be no thorough reform, no lasting reform; that Hydra, if his root is not killed, will live again, and he is the mortal foe of man, and if you cut off one head, two will presently rise up in its place. Kill the root I say, or you cannot be a reformed people; and the root cannot be killed by railing at, and abusing the Bible, and denying that it was given by Inspiration, and making sport and ridicule of that Sacred Book. This might suit a few light minds, who want no God to govern them but their own base principles, which may be to have all the luxuries of the world in possession, and all that they call good, which consists in all things of this outward sphere, and they want no more only for their bodies. But such minds miss the mark. Such are not reformers, but revolutionists of this world only.

But we lay the foundation of real reform; let the Scriptures be proved to be given by Inspiration of God. But show that they speak of Christ coming in this latter day, Christ—the great Reformer, and that the Christ that the Bible speaks of did not come, when the priests say he did come, and prove all their doctrines false, prove them false, I say, and prove it from the Bible, and prove the Bible true, for it is And show that all their practices are earthly, sensual and devilish, all, all are for self; and showdemonstrate, that the greater the Christian, the bigger the devil, and oppressor of men under their system. And prove that the true Christ is come, and is laying the true, solid, and substantial ground for reform, and that this true Christ is the Son that was promised to Faith in man. This is the Christ, and he is come, and he is the Spirit of Truth that leadeth into all truth; that light that the Scriptures said should come, and now this Light is come and this light is Christ. But I say, he is between two thieves (historical Christianity and Infidelity), and they are crucifying him, beware of these two thieves. It is he that is in the middle is the Saviour, he must be received and owned and his principles adopted; and he must be followed to have a reform, because he is the Reformer, and there is no other to lead as a Reformer. He is no new Christ, let none be alarmed, for there never has any Christ come before, as the craft have said. Therefore this Christ is the very one that was promised in the Bible, and he is come on purpose to bring about the Reformation, because it is now the 'time of Reformation.' So he is come in the due time as the Scriptures speak of him, saying, 'there is one God, and one mediator

between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.'

And what does this mean, there is one God? who Why, that Spirit that gave the Word in all ages, and to people of all nations both barbarous and civilised, and gave the Word in mystery, that Spirit we call God, one God, for all that He said in time past, though seeming to differ so much one prophet from another, and one nation and language from another, though differing so upon the face of it, all is found to mean the one thing in all countries; it all pointed to the coming of the great Reformer, it was all mysterious, and curiously written in various types and shadows and figures, so that there wanted a mediator between this God and man, for man could not understand this God-the Word, what it meant, for it talked of damnation and hell, and fire and brimstone, and of everlasting death, and torments, and curse and wrath, and the day of judgment, and of devils, and damn'd souls, and of God being angry, and how man must answer for every idle word; and the priests of religion have wonderfully 'improved' upon all these things, and have made them appear more terrific still, and frightened all the people, so that the poor people would pay the priests any sum so that they might be saved, and go to heaven when they die.

Now there wanted a mediator between this God and the people, one that could or should be able to unriddle all the riddles, in which the Word was given in all ages of the world, not only the riddles that are written in the Bible, but all those curious things mentioned in all the mysterious sciences of the Egyptians, Syrians, Greeks, Chinese, Brahmins, Mahomedans, and all other nations, for it was the one God gave all these mysteries, as well as to the Jews; the same God spoke them all, only that He is called by different names in the different nations of people; but these mysteries none understood. But in due time, i.e., in God's time, there was to be made a man that should be able to understand all, and he was to give himself a ransom for all, and he should be able to reconcile the minds of men to the mysteries of the Word, by explaining the various figures and allegories and types and shadows, and curious sayings that God said by the prophets, which have puzzled the heads of all men, and filled tens of thousands with dread and fear, and caused one set of men to tyrannise over the other in priestly authority, who have committed innumerable cruelties upon the rest of mankind, pretending that they had power either to send people to heaven or keep them out of it. Because these men pretended, as it were, to have the keys of heaven, and the people have been afraid of them, and so they have all been in bondage under the beggarly elements of the priests, who made themselves priests, and got laws made by the kings for their protection! The priests have set up the kings and told them that they reign by a 'divine right,' and then the kings have protected the priests, and so they have gone on, enslaving the minds of the people, and robbing them of their temporal substance, 'which things were imposed upon us until the time of Reformation.'

I have not, dear Charles, in all that I have yet said,

noticed your kind letter, although indeed your sayings are true, viz., 'that it is a wild and miserable world, thorny, and full of care.' How many things are there to vex the sensitive mind, so that one would be almost ready to say (only for better knowledge) that sometimes sensibility is a misfortune, but no, let us be all alive to feeling, thanks to the Author of good that we are capable of feeling the keen pangs of sorrow, which also is the cause of those solid joys which are unknown to the idiot. I know nothing that wounds like ingratitude and the perfidy of false and pretended friends, who for some sordid ends will one day seek your favour, the next obtain it, and the next become your enemy. O what wounds these are for the feeling heart, I can speak from experience, I have had an ample share of them; 'as a lily amongst thorns,' says the Scripture, 'so is my love among the daughters.' But you have traced the thorns to their real source and root, all lies in error, and it is grievous to those who so plainly see the cause of all evil and mischief, still to see men (so called) hug the very devil to their bosom, and still by the evil influence to be the slaves of vice and corruption. This is for a lamentation, and must be yet for a lamentation. But, dear friend, if we did not see the evil, we should not hate it, and if we were not goaded by it, we should not have sought a better life, and if we did not see the instability of mortality and of mortals, we should set no value upon immortality, nor esteem those our real friends, or know the real worth of those who have really departed from the shadow of the vain world, and put on the immortal clothing,

breathing the pure and wholesome air of sincerity and Happy the minds, amidst the thousands of seeming ills that surround us from the outward sphere, who have fixed their abode in that one pure element, who renounce the hidden things of dishonesty, and despise to walk in craftiness or guile; for if those have thorns from without, they have none from within. They carry not in their bosoms, the low, cunning, foxlike craft, slyness, and subtlety, that are engendered by the evil nature, they seek not by malice and envy, or for sordid gain, to draw another into a pit, but free from guile and craft they pursue one object, viz., the knowledge of God, filled with truth and love, and good intentions towards all; and the world knoweth them not, no, for though their persons are visible, yet they live in another sphere, they are in another world or state, which is not seen nor entered into by the natural man, there is a great gulf between: such a gulf that you cannot turn back if you would, neither can they cross. it to come to you. They cannot judge of you, for they know not your being, though they imagine they do, and they judge you to be altogether such an one as themselves, and they pass sentence on you, as having motives like theirs, and ends like theirs to serve. because they only see in their own sphere, and see not into yours; but you can see into their world, because that land you have come out from, but they have never been in your country, therefore think it not strange to be wounded by such. It has been said of me, 'Ah, he makes a good thing of it, he knows what he is about; it is a better trade than shoemaking.'

things as this I have had thrown out after me. which, though they are not aware of it, they discover their own hearts, and declare plainly what they would do, had they (if it were possible) my gift. gives not His gifts to such spirits; no man having self in view, in any sense, could have my gift, no, the spirit of a 'Solomon' alone could obtain it, who esteemed Wisdom, Divine and innocent wisdom, above all riches, and whose heart was swept of every other love, if other loves there were. Wisdom dwells not but with those who love her, She admits of no rival, and before my Gift could be obtained, all and everything must be given up, and sacrificed; then a good conscience is obtained, but not till then, and that testimony ever remains as a witness, and with that witness Wisdom can dwell, and with no other; therefore it is written (I John iii. 21), 'If our hearts condemn us not, then have we confidence toward God, and we have those things we ask of him, because we do his will.'

But here I must take heed lest I put a stumbling-block in your way. I do not mean that you are not to love a female unto whom you are affectionately united in your heart, and you know that your intentions are honourable. No, this love is consistent with Wisdom when both hearts are set upon one object, viz., that they both aspire to the entire and complete union of their hearts unto their own Source and Original, God: when both hearts are thus directed in love, then Wisdom delighteth in them, their love is pure and chaste, they are acceptable unto God, and His Spirit delights in them; and their object in their personal union is that they might be still more happy, in

the enjoyment of their mutual affections, the foundation of which is the pure love of Wisdom, the love of God in each, and the love of His delightful Truth.

Oh ye who despise, vilify, and slander God's simple and unadorned instrument of life and good, bring forth purer doctrine, inculcate better morals, bring forth—produce a more powerful stimulus to virtue in man and woman than this, if you can find it in your libraries, but better if you can find it in your hearts, and practise and teach the same; for from God it came, and to God it tends, who is the Author of peace and the lover of concord, and the Inspirer of Glory, and the Prime and only Conductor to the love and practice of virtue, and whose honour and power is engaged to hold those *in life* that love Life. 'Therefore go, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works' (Eccles. ix. 7).

I am overcome, I assure you, with gratitude to the God of mercy, for his favours conferred on me, who am not worthy of the least; and I often say, what am I, that the great God should so take care of me, and bless my kind friends with dispositions to provide for me? Many a tear do I shed in secret, a tear of gratitude, a tear of wonder. I was once forsaken by all, totally without a friend, and an outcast in the wide world, forsaken by wife, children, and every friend on earth, because I had given myself up to be led by the Spirit of God. They judged that I was led by some evil genii, and I thought so too by reason of what I was called to suffer, that God had forsaken me. But yet I held on my way; my hand was held till I was brought forth to the light. So I praise and

adore the God of my mercy for all his great goodness to the sons of men, to you all, as well as myself.

ZION.

[The remaining portions of this epistle, addressed to different members of the Bradley family at Birminghamthough, like all the productions of the 'Spiritual man,' full of new instruction, and rich in novel and varied metaphor-are withheld until more extended knowledge of his make and works, is diffused abroad. Much of the inner beauties of his writing can only be entered into, appreciated, and enjoyed by those who have become actually principled with the Life of the doctrine, and possess thereby that 'bond of perfectness' - Charity, which beareth all things, hopeth all things, believeth all things, and therefore gaineth all things; because everything is believed, and nothing doubted, that God has promised. Till the hearts of men are thus prepared, and rendered willing to suffer the casting down of the vain reasoning which exalts itself against the ways of the Supreme Reason,—it is deemed inexpedient to give an indiscriminate publicity to all.—C. B. H.]

To be now found in Vol. I., p. 263.

## THE BEGINNING AND END OF REAL EVIL—CREATION OF THE FIRST MAN, Etc.

Question.—What is it, that is in reality evil before God?

Answer.—The falsification of Divine truth, and the rejection of the grace of God, when sent, and the opposing of the kingdom of God; this is the only real evil, according to the sense of the Holy Spirit that indited the Scriptures.

- Q.—Are there no other evils, or is there nothing else that is called evil?
- A.—All that God calls evil is comprehended in the above answer, although the world of animal men, call all those things that afflict, oppress, and distress them, evil, but they are not evil, or, they are not the 'evil' of which the Scriptures speak.
  - Q.—Are not what are called immoralities, real evil?
- A.—No. God does not take cognisance of the mere animal beings called men, or of their bad or their good works or doings. Their good, God does not call good, neither does he call their bad, evil, they are as nothing in his sight.
- Q.—Are there no rewards then, for what the animal men call good (such as kind actions, done to their fellows), after the death of the body?
  - A.—No, there are no rewards for their good doings

after death, neither are there any punishments for their bad works. Rationality and feeling toward their fellow beings is given them for their mutual good, and it is a duty they owe one to another, as fellow beings, to assist each other in times of want and distress, and they that perform those duties feel the pleasure of so acting, and those that refuse to do them, feel no pleasure, but often (on the contrary) pain and torment, and have the frowns and contempt of the generous upon them. These are the natural and only rewards and punishments that the mere animal beings have.

Q.—But are there no rewards after death, for good religious Preachers, and all people who live a good and pious life?

A.—No, there are no rewards for these neither; else, we should make God a debtor to these people. And again, there has been no religion in the world (which is so counted by God), until Christ came, and has now begun that pure religion, and undefiled before God and the Father, viz., to visit the fatherless and widows in their affliction, and (the believers) to keep themselves unspotted from the world; for Christ must actually be revealed, and appear on earth, ere true religion could begin, for men to walk in. For as the pure and undefiled religion is, to visit the widows and fatherless in their affliction, and to keep ourselves unspotted from the world,-Christ must be here, in human nature, dwelling with us, to explain to us what is meant by the widow and fatherless, and what is meant by the world, and what it is to be unspotted from the world, according to the Spirit's meaning; for the words are a mystery, which no being by learning could find out, but were left, like all the other mysteries of the Scriptures, for Messiah to explain when he should come, for that is his work exclusively, and not the work of mere man. No, not even Adam as he stood in Paradise, could do this, who was—even then, and in that state—but mere man, and was the only man that God did create, and give Life unto, out of Himself.

Q.—When then did evil begin, and in whom?

A.—Evil had its birth in Adam, the first man, for as he only had Life created in him by God, evil could not be manifested in any one but in him. The breath of life breathed into Adam was named Abel, and the evil was named Cain; so that Adam had a twofold nature in him, viz., good and evil, when he was created. And when the living breath was become a flame in Adam (which formed his Paradise), then the evil nature, Cain, did resist and oppose the good, and by Cain, the blessed life, Abel, was overcome, cast down, and as it were, murdered: here was the beginning and manifestation of evil. Now this Cain and Abel represent these two principles or powers, in the one man-Adam, so that Adam's name, by reason of these two powers being in him, was as much 'Cain and Abel' as it was 'Adam.' Abel signifies vanity, to denote that Adam, the creature of God, should be made subject to vanity, but to be delivered from the bondage of corruption into glorious liberty, at his resurrection or redemption out of his Fall. Cain means possession, to signify that Adam possessed Life, and that by his disobedience he would possess Death. Yet, that he was God's purchased possession, which purchased possession should be redeemed out of his Fall, and from

all evil, at the last, by means of the Divine and Spiritual flame of Life rising up in him again in its power and glory (i.e., in knowledge and light), which coming again of the Divine life that was lost, and its appearing again in power after being slain, is Christ. Then Christ is come.

- Q.—When then was Adam made?
- A.—Before the end of the world (i.e., before the end of the world of evil or human self-hood in Adam), for the human self-hood that did in Adam, through ignorance, oppose, afflict, and kill the Divine life, was the sinful kingdom, the evil world, or world of iniquity.
- Q.—But we have been taught that Adam was created some thousands of years back. Is not Adam the first and father of all the beings which are commonly called human beings, that are upon the earth? and did not all those beings spring from him?
- A.—You have been taught wrongly by your teachers; but now let the Lord—the Light through Zion, be your teacher. Those beings that you erroneously call human, did not spring from Adam. You must now be taught new things, for the time is come for the new things to come forth, as God hath said, and these things at the first hearing will appear strange to you, because they are the things which THE LORD has come to teach, and which must be altogether different from the teaching of those beings called men, from whom the truth was ever sealed up. Adam is created in this time, and is the first created being, who in his first state, or creation, is the natural man, being the natural branch, offspring, or son of God, but in this state he was not spiritual. So he failed, he fell into death, and slept the sleep of disobedience, but he rose

again a spiritual man, fulfilling what is written of him, ' Howbeit, that was not first that was spiritual, but natural, but afterward that which was spiritual.' 'The first man was of the earth, earthy, but the second man is the Lord from Heaven.' Therefore, the second branch can never fail or fall—'Behold the man, whose name is the Branch,' Now Adam had all his children in him, in his first state, for they were all in the Seed of Life; so when Adam fell the Life fell, and was lost, and so all Adam's race was lost. 'In Adam all die.' But in the quickening again of the fallen Adam, all the seed revived, fulfilling the Word, 'In Christ all are made alive.' Therefore Adam having now the Life returned unto him (which is his bone), and that Life being perfection, or spiritual, and therefore holy, he now proceeds in union with his bone,-Divine wisdom—Sophiah, or Eve, to speak a race of spiritual children into existence. Therefore all of the visible men and women, who receive the truth brought by this Adam (that is not deceived), they are the sons and daughters of the risen Adam, 'Christ'; and as this second Branch cannot fail, so the children are holy (i.e., spiritual), and like their spiritual parent have everlasting and eternal life, for they are all of the Seed of Life, which is God; therefore they can never die, as their father dieth no more, death has no more dominion over him, and just so the children. So here are the true children of Adam, many of whom now appear in visible men and women, and as Adam was the first man, so these alone that become spiritual, are men in the Scripture sense, and these alone possess a soul that lives for ever, for their soul comes from God, and is a Divine nature, and is therefore clean.

Q.—These are new things indeed. Thou bringest strange things to our ears, things that eye hath not seen, nor ear heard, nor ever entered into the heart of man to conceive. Yet they appear to be Scriptural and reasonable. But had not all men and women that have lived on the earth down to this time, that you show that Christ comes, and in the way you set forth his coming (as above); had they not souls, and did not the good and pious always go to heaven when they died, and did not the impious and bad go into a state of torment, called hell?

A.—No, we have told you before that Adam was the first man, i.e., he was the first that ever was created a righteous soul, and we have showed you that though it is thought by all the professors of what is called the Christian religion, that Adam was a being created some thousands of years ago, that it is now that the real Scripture 'Adam' was created. God's ways and God's wisdom, none of the mere animal man-nature ever knew; and as Adam only had a righteous soul created in him, he only could fall, and depart from that righteousness, and he only could be guilty of disobedience, and he only could suffer for his departing from God; he only could be guilty of a breach of faith with God, and he only could be accountable unto God, and of him only could be demanded the restoring of that again, which he had by his prodigality squandered away.

But as to all those beings which you call men, I mean all those that were before Adam, as they were not created living souls, as they had not righteousness created in them, then they had nothing to lose; as they were not with God, they could never depart from him; as they were never in Heaven, they could not fall therefrom; as they were not made in the image of God, they could not be made accountable for the loss and destruction of that image; as they never had the gift of righteousness, they could not squander it away; and therefore they could not be made accountable for that which they never had. All that ever they had in them, at the best, was only the shadow of the true and real soul; therefore, however good they might be thought to be, according to mere natural thinking, and however strict in religion that they themselves made, by their opinions upon the meaning of Scripture, they had nothing in them that could go to God or to Heaven, to enjoy eternal happiness and glory; and as they never had a righteous soul, they could not be damned for the sin of losing it.

Therefore, after the death of their bodies, they went not either into eternal happiness or into eternal misery, as has been thought, these thoughts must perish, as 'tis written in Ps. cxlvi. and 4th verse, 'His breath goeth forth; he returneth to his earth, in that very day his thoughts perish.' Here it is plain, that when Adam fell and returned to his earth, and his living breath went forth, all his thoughts perished; for before his creation his thoughts were like the thoughts of all others, but as his thoughts perished, so must the thoughts of all others, and they must have new thoughts from God, new knowledge, then they have a soul that comes from God, for 'the spirit of Christ dwelleth in them,' and thereby they are made partakers of the Divine nature.

So that whosoever will lay down their old thoughts, i.e., their old life, and joyfully receive the new life now

sent forth from God, and will choose to be taught of the Lord, they are in Christ, a new being, 'old things are passed away, and behold, all things are become new.' Therefore, it will appear plain from this, that all those beings called men and women, that were before Adam, as they were not from God, or from Heaven, could not return unto it, they had no relation unto it; and the same as to the state called Hell, they could not go to it, or be damned for sinning away their souls, for they had none to sin away, or to lose, therefore they could neither live, nor die; they became extinct, they were as nothing. And here is no cause of offence, for in the first place, you are told the truth on the point, and surely it shows the wisdom, justice and mercy of God, rather to let all those we have mentioned, become extinct at the decease of the body, than that they should be exposed to such an everlasting and eternal damnation, as the religious priests have taught. And again, here in this truth brought forth, the whole world of men and women are freed from the charge of sin, for it is clearly shown that it was the 'first man' only that could 'sin,' and he only could justly suffer, and no suffering for sin could justly come upon any others; and God is not an austere master to reap where he had not sowed, or to expect to gather where he had not strewed. 'You only' (saith God to the first man in whom stood all Israel) 'have I known of all the families of the earth, therefore will I punish you for your iniquity.' Adam alone was known of God, for God breathed into him the Breath of Life, and the breath made him living, and as he only was thus known of God, he alone could be punished, according to the scripture

just quoted, for his iniquity (of selling his birthright for the mess of pottage), he sold himself for nought, but now he is redeemed without money, i.e., by the free gift of the Divine grace, viz., of Christ, for Adam could not redeem again what he lost and spent, therefore Christ (the 'Last Adam') arises in the fallen Adam, as his Redeemer, bringing him up out of his Fall, and restoring unto him all that he had lost, with eternal glory, fulfilling what is written, viz., 'And he shall send Jesus Christ, who before was preached unto you, whom the Heavens must receive until the times of the restitution of all things, which word 'restitution' signifies the act of restoring what had been lost, or taken away, the act of recovering a former state, and applies exclusively to Adam, in his resurrection from death to a new life, by the eternal Light, Comforter and power, Christ, who is the quickening Spirit, the last Adam, so called, because in the poor, miserably fallen and bruised Adam, he ariseth, Adam's So here is Christ and his Church, twain, made one flesh; and thus is the first man new created or re-generated, a new-created being, and is the real and true father of all man-kind.

## WHO IS ZION?

## AN ODE.

'Oh, Truth! Thou balm of every wound! Thou perfect good! Thou first and last! Thou all of heavenly bliss! in silence thou art known. Of Life's fair tree, thou art the choicest fruit.

In thee repose a happy few, who walk in white, Obtain the solid feeling of substantial peace, Remote from sin, and wrath, and poignant care. In thy cool vale serene, and fragrant shade, The Sons of wisdom, screen'd from Hell's alarms The unerring voice of truth attend.'

AND who are those sons of wisdom? are they those proud presumptuous hectoring spirits that deny the being of the great Eternal? and strive with all their power and might to trample down and crush the charming sweet and soul-reviving truth, that God is? and would persuade that when these outward trunks unto their native soil return, that then those spirits of ours, that are newly form'd out of the essence of the Truth itself, no more shall be? My soul shall ever in abhorrence hold that demon foul, that would the deadening thought suggest, and strive the poor and meek to rob of all his bliss. Our happiness is this, to know a God there is, and that that God to man is only Love, and that He lives, and we that love, for ever Live in Upon Reform proud vaunting spirits doat, but ah, unless a God they own, and him superlatively they

love, and strive His honour to maintain, reform they ne'er will see. Such are not wisdom's sons; altho' with pompous language they may swell, and strive above the orb of Light to rise, and build their foul unhallowed nest above the stars of God, that they on high may sit; and treat with proud disdain the power, and love, and grace of Him, whom to know, and to obey, and to His sovereign sway alone to yield the soul, is heaven begun below, and to us, a token sure, that as our life He is, so we for ever live. it for this life, and for the comforts of this outward state, that we so much concerned are? and do we struggle merely for such empty shade of good, and then no more to be? How poor and low, and beggarly the thought. Oh, where is then the dignity of man, and where's his stimulus, his soul to inspire, and prompt him onward to achievements glorious, virtuous, generous, and noble acts. There's none, no valorous flame his bosom fires, the race to run, no glorious prize has he in view; and so, for truth Divine he little cares. The atheistical harangue or the moborator's noisy din, if he but of reform can prate, to him's as sweet a sound as David's horn, and too, a light quite as acceptable as that bright lamp of God, that in the temple shines, that lights the soul, and helps it to ascend beyond this lower sphere, enabling man his back to turn upon the pigmy grov'ling world, and lifts him up on high, where fresh he breathes that pure celestial air, to mortals hitherto unknown.

Who (says that spirit that is content within this lower, murky atmosphere his bounds to fix), who is

Zion? there Zions were before for sure, and Zions many now there are.—Broad is the road that leads to death!-I'll tell him who he is, not the outward man who a worldly pedigree alone can boast. Zion is the Trinity combined in one; God's own delight is come with man to dwell, as it of yore was told; and though to some, no form nor comeliness in Zion does appear, no more than in some others gone before, and they at nought may set God's first-adopted Son, and seek the brightness of his crown to dim with their foul breath; yet in this form, so contemptible and mean, Je-ho-vah, He in whom is everlasting strength, resides and rests. Three emanations from the God-head source, where the pure God-head dwells, in one combined, but from the carnal eye concealed, he nought but the visible being can behold, but sees not the man within. What earthly being could the title claim? no, to the Gods it doth belong, whose dwelling's not below, but who on high do dwell, between whom and the mortal eye, is fixed a deep abyss, too dense and dark, and of extent so vast, that in vain the spirits that in corporeal coffins walk, their necks protrude and forward stretch to pry into a secret so profound, as GOD MADE MAN, and MAN A GOD BECOME! when they no spirit have, nor heart to love!

Oh, Love! from thee no secret shall be hid, no good withheld shall be, for thou in Man art God, and the eternal source of blessing and of joy, HIMSELF cannot deny. The secret cabinet where lay the store of jewels fair, that in each conqueror's crown shall brilliant shine throughout eternity's long day, to thy

inspection open stands, thyself the Key of Gold, that dares the flaming, burning throne approach, and turn dark destiny's inextricable wards, and lift the lid, and rend the vail, that kept concealed the precious Gem of Deity from man; which while concealed, man to his true Original was blind, yea, dead, nor could he any certain knowledge have, of what he was, from whence proceeded, or what in futurity his state must be; but now the Pearl is found, which no philosophy of man could gain.

Forth from the same a magic power and voice proceeds, which loud, in every heart where Love her charming trumpet sounds, proclaims, 'The perfect man observe, behold his end is peace eternal!' Then 'tis love alone that can the Eternal Love draw nigh, and in the sphere of love alone can Wisdom build her presence Ark Divine. Vain are the efforts then of spirits—who from this sphere so infinitely remote their habitation fix,—their price in hand to bring, for 'tis the price of blood, the hire of whores, and bribe of dogs, and into the treasury it cannot pass. What? do they think the keepers then to bribe? a little hole in heaven's gate to make? where they may peep, and pry, and squint, while no good heart have they to enter in? Oh, no, that ne'er can be, because 'tis plainly said, 'Of dogs beware.' Without they stand, in their own sphere they move. So round the holy city they may range, and grudge, and growl, and say, who is this 'Zion Ward?' that he so highly honoured should be? that he such beauteous ornaments should wear above the rest of beings that have come as heretofore? We'll pull his jewels off, for Zions there have been as good as he. Aye

friend, in your eye that might be, but there is One, who with your eyes doth not see, and there are many minds who everlasting life shall gain, because they stoop within the vail to come, where Jesus reigns; they humble down their spirits low, that the invisible they may behold, and in His sacred mansion they delight to dwell.

Poor purblind man, you will not see, that Zion there could never be until the Trinity together came, mercy and truth must meet each other, they must greet, and the sweet kiss of love 'tween heaven and earth must prove the everlasting and eternal contract sealed. You'll pull his jewels off, and bring him low? Great Mountain, who art thou? No, no, bound on they are with such a cord, that he can hell defy, your efforts are in vain. What can you do, since God in her delights to dwell? above your powers she's risen high, and soon you'll droop, and sink, and die and be no more at all; while she whom you disdain, and proudly you would strive to lay her level with the mire, shall ever shine in Orient beauty and in splendour bright, with her Loved Lord and Sire, and all their happy offspring with them there, the joys and pure delights of heavenly bliss shall share. ZION.

## FIFTIETH YEAR OF THE MESSIAH, OR 1875.

FROM the three numbers of Zion's Writings, now published, the reader may be enabled to discover the principle taught by the Doctrine of Shiloh, and the Divine source from whence it comes; and that by the reception of it into his understanding, he is completely freed from the charge of sin, and put in conscious possession of Eternal Life.

By the Visitation to John Ward, it is clearly seen how God-the Word becomes man, changing the being from natural to spiritual, giving the mind a NEW FORM by entering into union with it, and bringing it into conformity with the Divine mind and will, that God may be no longer a mystery. In the process of this Revelation the whole of the Scriptures given by inspiration so many ages back, are fulfilled; so that the substance of every name and character recorded therein is wrought in the region of the mind by the experience. He is made to know both evil and good-both Satan and Christ in himself, and by his mental sufferings and soul-death is delivered from the evil power, and raised again for our justification; sin, death, hell and the devil, being overcome by the power of God, and the resurrection unto Life out of the Fall.

Thus is Messiah made, a spiritual new-created being, transformed in the *renewing of the mind*, though in VOL XIII 289

outward visible appearance the same as others. But now that the exterior animal frame has gone to its source, the earth, he lives in THE WORD left on record, which being Divine-human, the offspring of the invisible spiritual union, is capable of communicating Life of the same virtue and quality to others who receive it. They partake of the spiritual essence of God and man, and their spirits live for evermore in the Divine Life, enjoying with their Forerunner and Head, the ineffable glories and infinite perfections of the Divine Nature! The mortal mind, which is subject to pain, sorrow, and death, being put off, and the immortal mind, which is formed of Truth and Spiritual understanding, put on.

Then to the true believer, all forms of worship are done away, he is no longer bound to any religious laws of man's making, or in bondage to their doctrines and notions. He knows that he cannot sin, for the sinning principle is destroyed; for the man who was the Devil (by disobedience) the same has become the Son of God—Shiloh or Christ, by obedience. So here is the perfect law of liberty, and complete freedom and redemption. All that is required is obedience, and love to receive this free unconditional Gift of the Great Giver of all good, who has thus in His decreed time, condescended to come down to the standard of the human mind, and to the capacity of the human intellect.

The true 'Creation of Man' is thus begun in the one chosen and predestinated for the purpose, viz., Zion, or John Ward; and from the commencement of this new work of the Eternal Spirit, the years are dated since 1825. A new living soul, a spark of the Immortal Deity,

generated immediately out of God, was then added to the human spirit, which new soul is called Adam, the first man; who must fall, through ignorance, into all the sufferings and woe of which the Scriptures speak, but rising again, being regenerated, he becomes Christ, the second man, the Lord from heaven, in whom is all judgment, wisdom, and power in the invisible spiritual world. It is this Divine principle out of the Supreme Intelligence or Universal Mind, that, working in the minds of men—its dwelling place, will effect every outward reform, and remedy every social abuse. For God, by His spirit, is the only possible Reformer, and to His wisdom, and power, and love, all honour is due, and all praise must be given.

Though it was the gracious will and pleasure of God to reveal Himself in a man of no attainments, or natural education, and of obscure position in the world, the power of the God-nature was manifest by the entire destruction of self, in all its forms of craft and guile, in the instrument, who was rendered omnipotent over all the trials possible to mere human nature, added to the peculiar afflictions incident to his high mission, through the persecutions and suspicions of unbelief.

It was in contemplation to continue the publication of the mighty evidences of Everlasting Love, that are yet in reserve, but until a demand shall arise, no response can be made; but inquiry will meet a full reward.—C. B. H.

BIRMINGHAM.

END OF THE REPRINTS OF ZION'S WORKS.

## EXPLANATION OF THE 24TH CHAPTER OF MATTHEW.

(MS. Incomplete.)
Year 5.

THE people of this latter age of the world pretending to more wisdom and understanding than any of their predecessors, have denied immediate revelation and inspiration altogether, and even those are foremost in committing this horrible 'murder,' who use (as a form) the following prayer, viz., 'Cleanse the thoughts of our hearts, we beseech thee, O Lord, that by the inspiration of thy Holy Spirit, we may perfectly love thee and worthily magnify thy Holy Name.' Is it not rightly said, 'This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me' (Matt. xv. 8).

This they deny, with the Bible in their hands, and give the lie to the Word of God, to establish their own cunningly-devised fables and old wives' tales. And what they call the March of Intellect, in these modern days, is—he is the wisest man who most opposes and puts down the belief in revelation (however in these days); and if a man or woman is visited by the Spirit of God, and fairly and without reserve makes known the revelation to the world, as being a revelation from God immediately, who are the first to cry out,—False prophet—or false Christ—or false prophetess! We answer,—Not

the rabble—not the laymen, but the self-called and pretended 'shepherds,' who, by-the-bye, are wolves in sheep's clothing, and such we undertake to prove them—and that from the Scriptures of Truth, for now is come the blessed period, of which Pope wrote in his 'Messiah':—

'All crime shall cease,
And ancient fraud shall fail,
Returning Justice lift aloft the scale;
Then palaces shall rise; the joyful Son
Shall finish what his short-lived Sire begun.'

And what so great a crime as to oppose the establishment of the kingdom of God? Which these pretended 'guides' do, and think they shall escape with impunity, 'such is the way of an adulterous woman; she eateth, and drinketh, and wipeth her mouth, and saith, I have done no harm' (Prov. xxx. 20), after all the murders, adulteries, thefts, witchcrafts and sorceries, that she has committed. They give sentence readily against a poor unfortunate being, who may have transgressed the law of the country, and cry out without mercy,-He is worthy of death! while they can rob God, and trample on His authority—despising the visitation of His Spirit; these are they of whom the Apostle Peter writes thus (2 Peter ii. 12), 'But these, as natural brute beasts, made to be taken and destroyed, speak evil of those things, which they understand not, and shall utterly perish in their own corruption.' Again the same Apostle saith, 'There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and should bring upon themselves swift destruction,

that many should follow their pernicious ways, by reason of whom, the way of Truth should be evil spoken of." Now these are they that cry out against the true servants of God, who speak by the Spirit of Prophecy in these days, and warn their hearers to beware of false Christs and false prophets, for the Scriptures, they say, declare that such should appear, and in confirmation they refer to this 24th chapter of Matthew. But we shall show that those are the very false Christs and false prophets, who prophesy out of their own hearts, and have seen nothing, these run, but God hath not spoken unto them, nor sent them nor commanded them, neither have they ever heard his voice, but we shall show that they are witnesses to their own selves that they are the children of those who killed the prophets, and are the very characters unto whom the words were spoken by Jesus (though they have learnt the happy delusion of applying it to the Jews, and of exculpating themselves altogether from the charge)—Matt. xxiii. 29-32—'Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Woe unto you Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

But however they may try to shun detection, by surrounding themselves with the mantle of their vain imaginations and delusive wild theories upon the Scriptures, to them shall the charge be brought home—that they are the children of those who killed the

prophets,-Yea, and put the Son of God to death. And upon this evil generation shall be charged all the righteous blood shed upon the earth, and they shall not escape, for there is now 'no darkness or shadow of death, where the workers of iniquity can hide themselves' (Job. xxxiv. 22). Before the true Light shined forth, they had a cloak for their sins, their lying inventions could not be contradicted nor made void, because there was no standard by which they might be tried; the false spirit of Belial has hid himself in all, and ranged up and down in the earth, but now his cloak is taken off, and he can no longer hide himself, and trap the simple and unwary, and draw men into the ditch of human tradition, and uncertain and groundless expositions on the Word of God,-which are all made up of 'may be's '-suppositions-and probabilities. A specimen of which we here show you as an explanation of the 24th of Matthew, correctly copied from Brown's 'Selfinterpreting Bible' (as he styles it), which also bears the title and name of another—the Rev. Thos. Raffles, by whom this work was corrected and revised, and many additional notes written: here follow his notes on the chapter, which are necessary to appear here before we proceed to explain it, that all may have a fair opportunity of judging, and discerning the light from the darkness. He begins thus,-

'Chapter 24th: Before the destruction of Jerusalem many false teachers and pretended Messiahs appeared (verses 2, 4, 5-11, 23-26). There were many wars, commotions, famines, pestilences and earthquakes (6, 7); ministers and other Christians were terribly perse-

cuted, and much apostasy from, and decay of religion ensued in many places (9-13). The Gospel was preached through the Roman Empire and the nations adjacent (14); the Roman army invaded and laid siege to Jerusalem, and the Christians fled with the utmost haste to the mountains round Judea (15-20),—that destruction was terrible, especially to mothers; threatened ruin to the whole Jewish nation, and was universal to the whole country (27, 28). It was foreboded by signs in the heavens, and quite dissolved the constitution of the Jewish Church and State, and it occasioned terrible anguish to the carnal Jews to be thus punished by the Messiah (27-30). It took place while that very generation, among whom Christ taught, partly survived (32-35), and was followed by a remarkable spread of the Gospel, and of elect sinners to Christ Many of the wicked Jews were preserved for the sake of the elect who were in their loins, and who were to descend from them after many generations (22-27, 28), may denote the spread of the Gospel among the Gentiles, and the gathering of multitudes to Jesus to feed on his flesh and blood. But rather, that the Roman army, beginning at the north-east, would with fire and sword desolate the whole country of the Jews, and hunt out and destroy them, be they where they would. 29, 30-Represent the terrible appearance of Jesus' powers destroying the Jewish Church and State, while his ministers should by the Gospel trumpet gather multitudes of sinners to him; and also his terrible appearance to Judgment, while his angels shall gather together his people, and bring them to his honourable

seat at his right hand. 37-41 — The destruction of Jerusalem, as well as the last Judgment, will take place while most men are indulging themselves in sensuality and carnal cares, and are in no way provided for it; and of persons in seemingly equal danger, some will be miserably destroyed and others graciously preserved. 42-51—Since therefore you are so uncertain of the time of this destruction and last Judgment, you need always to be watching over your own hearts and lives, that ye may be ready for it, especially as great shall be the gracious and honorary reward of such as are then found faithful and diligent in their proper works, whereas, if any become carnally secure, and indulge themselves in persecuting his fellow professors, ministers and and in immorality and profaneness, Jesus will surprise them with death or judgment, and render him one of the most miserably tormented in hell, in company with the most detestable sinners.' Here ends Brown's reflections on Chapter the 24th.

Here follows the true explanation of the chapter,—that the Word of God may be delivered out of the hands of the thieves and robbers—the scribes and pharisees and blind guides mentioned in the 23rd chapter, not of the then nation of the Jews, but of the whole world, and especially those of this country England, who, with all their boast of Gospel light, are the greatest perverters of the Scriptures of any people, and in this chapter the Lord is foretelling their downfall at the end of the world. Therefore, in verse 3 of chapter xxiv., the disciples are found asking him this question,—'Tell us when shall these things be (to wit,

the fall of Babylon, the condemnation of the perverters of the sacred Word of God, and His coming, as mentioned in the last verse of chapter 23rd), and what the signs of thy coming, and of the end of the world? This is the question asked, and then he proceeds to answer their question, and, N.B., his answer is not of the destruction of that city Jerusalem, or people of the Jews, but of his coming,—and of the end of the world, according to the question asked.

Now the disciples were not aware that they asked this question by inspiration. God by His Spirit put it into their hearts to ask it, and the answer given stands a prophecy of the end, but couched in that kind of language, that rendered it impossible for anyone to understand it, or to form any true judgment upon it, until he came in whom it was designed to be fulfilled, and that is the Man of God -spoken of so much throughout the Scriptures; see Paul's 2nd Epistle to Timothy iii. 16, 17—' All scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the Man of God may be perfect, thoroughly furnished unto all good works.' Now, if all Scripture was given by inspiration of God, as above stated by Paul, then the assertion made is true, viz., that the question was asked by inspiration, and the answer given by the same Spirit, and by the same Spirit alone could it be understood.

Then as the commentators on the Scriptures and preachers of these days, one and all, deny revelation or inspiration, but merely write their reflections upon the Sacred Word, from their own dead wisdom, and preaching from the same, how could they produce the truth of the Scriptures? They could not; their molten images are

wind and confusion, and their works of nought (Jer. x. 14).

Although the question is asked by the disciples, and the answer given, as if it were to be fulfilled in their time, and some part of it in themselves, yet the words were spoken not to the disciples or for them, but were spoken for 'our admonition, on whom the ends of the world are come' (I Cor. x. II). And that is, as we have said above, the Man of God-or the God-Man-the three in Onethe Trinity. In this person the world of sin ends by the power of God, and the world of righteousness and peace begins, and for him the Scriptures were written, and for the everlasting benefit of all that receive the Truth of the Word by him, which Word of Truth was sealed up till the end (see Dan. xii. 9). Therefore the admonition in the chapter is to him,—' Take heed that no man deceive you by any means, for many shall come in my name saying that they are Christ, and shall deceive many.' Now to come in the name of the Lord, and the many that should come in his name, applies to all that have ever written on the Scriptures of Truth, attempting to explain them,they profess that they are Christ—the Lord—the Saviour! this is the profession that every such an one does make, because the explanation of the Scriptures in the true light of them is exclusively his (Christ's) office and right, and this he himself was to do when he came, as it is written (which words also are a positive command from God to men), 'Judge nothing before the time, until the Lord come, who shall both bring to light the hidden things of darkness, and make manifest the counsels of the hearts' (I Cor. iv. 5). See also Isa. xlv. 3, what the Word says of Cyrus

(for this Cyrus is the Christ), 'And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.'

Then all who have pretended to give the explanation of the Scriptures, put what cloak they may upon it, whether they were visited characters or not, they all have broken the above command, and have arrogated to themselves the office of Christ-the Anointed, for even those that were visited by the Spirit had no right to attempt to explain their own visitations, but were as above -forbidden to give their judgment upon them, for that was the prerogative solely of the Lord, when he came. And if those who were really visited by the Spirit of God, and had many great and wonderful revelations concerning the future Glory to be experienced upon the earth, we say, If these, who were thus favoured, were forbidden to give their judgment as to the true meaning of the recorded word, what pretensions can those have to a true knowledge of them, who deny the visitation of the Spirit altogether, and in their own wisdom (or rather foolishness) set themselves up as teachers and preachers of righteousness. Nay-they, in effect, and to all intents and purposes, declare themselves to be Christ the anointed—the Saviour and Redeemer, and rob the Lord of the Glory and honour due alone to his Name. Now these are the many false Christs that should come, and by giving false judgment on the Word of God have proved themselves such, whereas the command is, as given by Paul, 'Judge nothing,' do not attempt to judge anything of the Word of God, until the Lord come, for when He does come, He

shall open the mysteries which have been hidden, as in darkness, from the understandings of all. Therefore it is clear that whosoever pretended to give an explanation of the Scriptures of Truth—are false Christs, for they put themselves in the place of Christ, and profess to be the anointed of God; but they are thieves and robbers—let them be who they may—that attempted to open that which God had sealed up, before the time, and strove to take it out of his hands to whom alone the power was to be given, wherefore it is written (John x. 8), 'All that ever came before me are thieves and robbers.'

Now it is evident and clear from Paul's words that the Lord had not come (according as the Scriptures spoke of his coming, and to do those things which the Scriptures say he should do), prior to the time in which the Apostle wrote, or in his time, but points to a future time that Christ should come and open the dark mysteries of the Scriptures. And it is by men's saying that Christ had come formerly, that the many thousands professing Christianity are deceived, according to the words of Jesus, 'Many shall come in my name' (professing to have the name, Christ, within them), 'saying I am Christ, and shall deceive many.' Whereas he, Jesus (who was called Christ), in his miraculous conception—birth, miracles, death, resurrection, ascension; and the powerful and marvellous influence upon the Apostles, did only represent—it was all figurative—the way Christ should come in the end, but this not being understood, all have thought and preached that Jesus was the Christ—the Messiah—as he then came, which he was not, but was to come in Spirit, in the end-in man, to be the Christ and the

Messiah. For what is Christ it ought to be inquired, and let the Scriptures decide the question (see Paul's 1st Epistle to the Corinthians i. 24), It is the wisdom of God and the power of God, and this wisdom and power revealed in man!—and though this wisdom and power is placed in a weak vessel, and brought about in a way and manner that seemeth foolishness to the wise of this world, yet it shall be seen, as Paul says in the next verse, that the foolishness of God is wiser than man, and the weakness of God is stronger than man, for God hath chosen the base things of the world, and things that are despised hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in His presence. And what is the Messiah? word or title signifies—the strength, confidence, and sure trust of the Lord, therefore it is the same as above, viz., -The power of God and the wisdom of God, brought forth in the creature here upon earth,—the full power or knowledge of God given by His Spirit, that saves from sin, death, and hell, and establishes Heaven and happiness in the heart,—this is Christ—or the Messiah reigning on earth, God with us-Emmanuel, God and man joined, God-the Spirit of Truth, and very weak, base, and foolish man united, this is Christ, and this Christ, or Messiah, is to reign in all that receive him, but in one only is He brought forth, who endures all the sufferings spoken of in the Scriptures, and as he is the sufferer, he is made the judge; in him is the Spirit of Judgment, and of him it is said (Isa. xlii. 4), 'He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.'

he shall do as an instrument in God's hand, being upheld by His Almighty power.

Now here we have given you a clear view of the 'many that came in the name of Christ' before he came, that these are the 'false Christs' and 'false prophets'—that have attempted to explain the Scriptures, which God had forbidden men, by His Apostle Paul, to do till the Lord came, who should bring the hidden mysteries of the Scriptures to light; and you also here see the true coming of Christ, and that the admonition 'Take heed that no man deceive you,' is to the instrument to whom this Power was first to come, and (perhaps you will think it strange) the words contain a prophecy that he would be deceived thereby himself at the first, for God must prove all dead to the knowledge of His ways, and he, being blind-knowing nothing of the way the Lord was to come, thought that Jesus—the Christ—had come 1830 years ago, and being deceived by this erroneous belief, he refused (yet it was ignorantly done) to comply with the command (Rom. xiii. 14), 'Put ye on the Lord Jesus Christ,'-and for this act of disobedience he was cast down into a state of suffering, till he knew that 'the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth over it the basest of men' (Dan. iv. 17); in which thing is fulfilled the type of the king Nebuchadnezzar being driven from his kingdom, and made to eat grass as oxen, till seven times passed over him,—and his body wet with the dew of heaven, etc., etc., on which we cannot now enlarge.

In this also is fulfilled what is said of Ephraim (Hosea viii. 11), 'Because Ephraim hath made many

altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.' Again, in this is fulfilled what is said of Gad in Gen. xlix. 19-'Gad, a troop shall overcome him, but he shall overcome at the last,' But we are perfectly aware of the objections that arise in the minds of those, who see only the Word as it stands in the letter, and have not had yet set before them the true meaning of the Word, they, when we assert that Christ did not come in any time past, directly go to the woman of Samaria, and refer to the conversation represented as having taken place between her and Jesus at the well (see John iv.), and this is very natural, and what must be expected even in the most honest and upright minds—we mean those who are sincere, because they are afraid of being deceived; they adduce the very words of Jesus himself, as they are in the letter, when, in answer to the woman's saying, 'We know that when Messias cometh, who is called Christ, he will tell us all things,' he answered, 'I that speak unto you am he.' Therefore they stumble at the doctrine now brought before them, but it shall be our business to remove the stumbling-blocks out of the way of the people; and those that are honest and sincere, and wish only to be right, being influenced by a spirit of love that they may be taught to worship God in spirit and in truth, such will patiently hear, and will humbly judge that their knowledge is imperfect, and that there are mysteries in the Word which no man was ever able to find out; and such will learn the truth.

And now to understand the above-mentioned Scrip-

tures, you must take particular notice of the words 'we know that when Messias cometh, who is called Christ, he shall tell us all things,"—i.e., he will guide us into all truth, he will open the mysteries of the Scriptures, he shall bring to light the hidden things of darkness. Now as this was not done in any time past, but was left for the future, according to the words of the Spirit in John xvi. 13- Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come';—then this is the Messias spoken of above, who should teach the people all things; and as it is said that Jesus told the disciples that he had many things to say unto them, that could not be borne, but left it to a future time, i.e., when the Spirit of Truth should come;—it plainly shows that he was not the Messias of whom it was said, that he should 'tell us all things.' How then, you will say, can I get rid of the answer given in the 26th verse? For it plainly says, 'I that speak unto thee am he.' O man, be wise, humble thyself to be taught of the Lord, know that all is figurative of him, in whom the Spirit of Truth should come in the appointed time, and he, Jesus, is now come in Spirit in the chosen instrument or servant, and is the Christ, or the Messias, that shall tell you all things or shall guide you into all truth. But how, you will say, was he the figure? We answer, It is said he was begotten in the virgin's womb and brought forth without man's assistance or contrivance, being entirely a work of God; -even so is the instrument of Life (Zion) come forth now in the Wisdom of God and not of man, to declare unto VOL. XIII

you the whole counsel of God, to guide you into all truth; and whatsoever he heareth—by the hearing of understanding—by the ear of eternal life that is opened in him by the power of God, this he declareth unto you, and he doth not speak of himself, but Jesus is glorified in him, therefore in him Jesus is the Christ, or the Messiah. So that he spoken of in John iv., is, when he comes, the Messiah, the Christ, the Spirit of Truth, that tells you all things, or in other words, explains the Scriptures unto you, that hitherto were not understood.

So the words spoken were true, yet, even according to the letter, he was not *then* that which he said he was, but is now that, when he is come in Spirit, fulfilling the words—'when he the Spirit of Truth is come, he will guide you into all truth'; this is the Messiah, who is called Christ, that shall tell you all things.

Now come to the 6th verse, here is foretold the wars that all Europe should be involved in, which began to break out in the year 1789, and continued until the total defeat of Bonaparte at Waterloo, in which time there happened 'famines, pestilences, and earthquakes in divers places,' and it is said 'all these are the beginning of sorrows, but the end is not yet,' i.e., these things are the shadows that immediately precede, or these great tribulations—war, famine, pestilence, earthquakes, etc., that then took place in the outward world, were shadows or signs of those sorrows of a spiritual nature that were presently to come upon him who stood as the whole world. At that time, in the outward world, nation was found lifting up sword against nation universally, and this was the outward sign of the sorrows or tribulations,

that were to come immediately after, upon him who was appointed to bear the Spiritual sorrows for all. And as the end of these wars brought Bonaparte to his end, who had usurped the reins of government in the main countries of Europe, and destroyed his power, and this hushed Europe into peace, and brought about an alliance between the Sovereigns (which was termed the 'holy alliance'), and which bound the rulers together in one heart and mind to maintain peace; so the spiritual and invisible wars, famines, pestilences, earthquakes, etc., that should be experiened by the character appointed to bear them in himself, should terminate in the subjugation of the devil, of whom Bonaparte was a type, and then should a Holy Alliance be formed between God and man. And as a grand proof that the 'holy alliance' between the monarchs was a type of the way and manner in which the establishment of peace was to begin, or in other words, the Millennium was to commence, three monarchs alone formed the 'holy alliance,' viz., the Emperor of Russia, Emperor of Prussia, and Emperor of Austria; these three were bound in a covenant to maintain peace, and the plenipotentiaries of all other kingdoms and states agreed with them; these three monarchs were types of the Trinity in Unity, that is the Triune power of God, viz., Wisdom, Strength and Beauty, brought forth in the unity, which is a human being, called the Unity because God-the Word-is come in him to meet with all, that thereby all with him may become united.

Verse 9—'Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.'

Then, i.e., at that time, when the above-mentioned things have taken place in the outward world, as the shadow,—shall the Substance come in you, the appointed character, the little world, or Microcosm; they shall deliver you (in whom I shall come) up to be afflicted, and shall kill you, i.e., My coming unto you-My temple-will be so sudden and unaware, so strange and mysterious, that the people that are about you at the time, will be as ignorant of who it is that is come to you in Spirit, even as the typical nations are represented as ignorant of who appeared among them, and so they give their voice against Me as I am here in person, saying—that I am a devil and am mad; even so will you be treated, when My Name, power or life cometh suddenly unto you; they will judge it to be the influence of the evil Spirit, and they will give their voice against you, and ye shall be hated by them, and cast out from their company and society as evil, and even you, yourself, will be so astonished at the wonderful and sudden manner of My appearing in you, that even you will stagger to and fro, and be at your wit's ends, and this must be to fulfil the Scriptures, viz., Isa. xxiv. 20—'The earth shall reel to and fro like a drunkard;'-and so intoxicated will you be with the sudden surprise, that horror, despair, and anguish, shall take hold of you, because you yourself will be as ignorant of the nature of My coming, as they that will be about you are, and you will be so far led away with their error, that in you will be fulfilled the substance of the shadow that was set in Peter, i.e., you will yourself deny Me, and think you are under a strange delusion; and then you will feel in yourself that death that is recorded in my Word. Read

Isa. xiii, 6-11—'Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart' (called every man because all stand in one) 'shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed every man at his neighbour-like faces of the flames. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.'

Here is a prophecy and description of the affliction that comes upon the Lord's Anointed, because he knew not the time nor manner of the Lord's visitation, in which is also fulfilled the lament over Jerusalem. 'O Jerusalem! Jerusalem, thou that killest the prophets, and stonest them that are sent unto you, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not. Behold, your house is left unto you desolate, and ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.' It may here be asked was not this fulfilled when the destruction came upon Jerusalem literally? We grant it had an outward fulfilment in that, but there was a Spiritual Jerusalem to be destroyed in the

end, of which that city and people were *typical*, but God wisely hid this until the end, and let men go on taking shadows for substances, as He knew they would do—and so build upon the sandy foundation of their own wisdom, till they formed or built a great and high Tower of Babel *i.e.*, a confusion of opinions (which 'tower' is standing in all the religious sects of the present time), and then by His wisdom come and confound the builders.

We purpose therefore to show you what Jerusalem it was that the Spirit had principally in view, although in the lamentation and prophecy it appears as if the sign and substance were included together, but the time is now come, that the Word of Truth must be rightly divided, that this confusion may be done away. The word-'Jerusalem'-signifies the 'Vision of Peace,' or 'City of Peace,' and if you go to Zech. iii. you will see it there clearly shown you that this Jerusalem is a person, in whom the 'Vision of Peace' or 'Kingdom of Peace' was to begin on the earth; see verse I-'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Here it is plain that this Joshua and Jerusalem mean a person, and one and the same person, who was clothed with filthy garments, in the furnace of affliction to go through the fiery trial, to endure the Spirit of Judgment and the Spirit of Burning, for as, according to the letter, the Jews knew not the time of their visitation, nor knew who Jesus was, and not knowing him, put him to death—as they did all the prophets

through the same spirit of Darkness and Ignorance—even so it was with him who is the substance, or in whom the substance of all the former shadows is come; for in him was found that spirit of Darkness and Ignorance, by which he refused the Lord and knew not the time of his visitation, and by unbelief and disobedience—being totally ignorant, and dead to knowledge-became and was in the true and real sense 'Jerusalem that killed the Prophets,' and stoned them that came unto her,—whom God strove long with to bring to light and knowledge,-who was favoured beyond all others with light and knowledge,-and still the Light shined in the darkness, and the darkness comprehended it not, i.e., though favoured thus, like 'Jerusalem of old,' with the visitation of heavenly messengers, making known unto him the great things of God's law, yet he could not discern his call, he could not see that God was calling him to fulfil the offices mentioned in Scripture, of Shiloh, etc., to be the servant of God to bring about the glorious purposes of God upon earth; and to him these words apply (Isa. xlii. 19), 'Who is blind, but my servant? or deaf as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant,' seeing many things, yet observing not his call, and though designed to be the instrument to open the ears of men to the knowledge of the Truth, yet he, of all others was most blind to his own great Call, and therefore he in his blindness refused it, till God brought upon him what is written, see Jer. ix. 11-16-- And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant. Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through? And the Lord saith, Because they' (the character) 'have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.'

Now they that stand in the letter of the Word, may contend that this had a literal fulfilment, and so it might, yet that people—the Jews—and all that appertained unto them were but types and shadows of the end, and the above is fulfilled in the Lord's anointed servant, whose house—or whose heart—was left desolate, i.e., the Spirit of God which he had, was taken away from him, and he became a ruinous heap, and therefore it is said in the Scriptures (Hosea v. 15), 'I will go and return to my place, till they acknowledge their offence: in their affliction they will seek me early'; and thus God laid on his rod, till the offence was acknowledged, and until Jerusalem said, 'Blessed is he that cometh in the name of the Lord'! i.e., until the Lord's servant saw his calling clear,—that it was the call of God unto him to engage in His great work of reformation, regeneration, or redemption until he saw this, and complied with it, he must endure the affliction and death,

according to the Word, 'Then shall they deliver you up to be afflicted, and shall kill you,' i.e., so great will be your affliction - enduring the chastening rod of God, that will be laid upon you to awake you out of your death-sleep,—that all hope of being saved will be taken away, and you will find yourself dead to all knowledge, and no Divine Life in you, but dead to all; and you will drink the wine of astonishment, and finding yourself quite forsaken of God, and all support taken from you, the bitter cry will be extorted, 'My God, my God, why hast thou forsaken me,' and with a loud and bitter cry you will give up the Ghost (but this is the finishing of the affliction—the end of Satan's temptations), for through the multiplicity of the temptations that will be upon you (which are here called 'false prophets that shall arise'), you will be offended, i.e., turned out of the way, bewildered, confused, astonished. You will find Satan venting all his malice against you, and then you will discover, that it was he that blinded you, and caused you to disobey your God, and then your hatred will be kindled against him, and as he betrayed you, you will then rise up in hatred and revenge against him, and will betray him, and strong cries and tears you will put forth in bitter agonies of pain to God, who is able to save you from death, and your cry will be for vengeance on your adversary, who caused your love to wax cold through his powerful and horrid temptations; but you will endure to the end of them, that is the end of sin, and so the character is saved, see Matt. xxiv. 13, and the light of My Word coming into your heart shall save you out of this great tribulation, and you will find fulfilled in yourself the 14th verse—'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' This Gospel of the kingdom shall be established in you by the power and Spirit of God, the faithful and true witness shall be within you, and this is the 'end' come, according to the verse. N.B., 'all the world' and 'all nations' are synonymous, it is the character—Jerusalem, who is the 'first born'—the Adam, he is the 'world' and 'all nations.'

As a further proof that this character is Jerusalem, see Isa. li. 17—'Awake, awake, stand up, O Jerusalem, which hast drank at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, wrung out.'

Here it is proved beyond contradiction, what and who Jerusalem is, that it is the servant of God, and not a city or place, he is called Jerusalem because, as the temporal city was destroyed and brought to desolation because they knew not the day of their visitation,—even so the person—the Man of God, in whom the Lord comes. who is the true and spiritual Jerusalem, is overthrown because he knew not God because he knew not the day of his visitation, and he refused to put on the Lord, and through ignorance resisted the Spirit of God,-in refusing his call, to obey it. And this spirit of darkness, which produced disobedience in the character, is the 'abomination of desolation'-spoken of by Daniel the prophet-standing in the holy place, Jerusalem or Zionor the remnant, or the Man of God, or City of God, or Temple of God, which ever you like to call him, for it

is all one character. He is the 'holy place,' because he had, even before his fall, the Holy and Divine Seed of God created in him, which was Life, and if he had not had life he could not have died; and he arose again from that death by means of the return of the Divine Life unto him, he awoke from his deep sleep, and saw bone of his bone and flesh of his flesh-his lovely Eve-Wisdom, that he had lost by eating the forbidden fruit, and the forbidden fruit is,—putting a wrong meaning to the Word of God, not receiving it in the truth thereof,this is the 'abomination' that made him desolate, and the abomination in which the whole world now stands. 'When ye therefore shall see the abomination that maketh desolate' (spoken of by Daniel the prophet), 'stand in the holy place' (whoso readeth let him understand), 'then let them which be in Judea flee into the mountains.' Now, Zion is the 'holy place,' see Ps. lxviii. 17—'The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, in Sinai, in the holy place.' . . .

An early work, and probably of some length in the original MS., worded so as to suit the capacities of the *first* believers, according to the knowledge then given; as to which attention should be given to the remarks contained in pp. 71, 79-83 back.

## FRAGMENTARY TREATISE ON THE POTTER'S FIELD—THE FORBIDDEN FRUIT, Etc.

(Ascribed to Year 5.)

GOD, in bringing forth his New Creation, is compared in the Prophetic Writings to a Potter, see Isa. lxiv. 8-'We are the clay, and thou our potter.' The language of this, and the preceding verses, is a prophecy of the language of the creature in whom the new creation begins, and is expressive of the mental sufferings he is called to endure in being moulded anew by the hands of the Potter; and the sufferings are occasioned by means of the strangeness of God's working internally in the heart or mind. the operation is compared to the power of a devouring fire, because the wisdom of God is the Cross upon which the Old Man of Sin must expire; and in forming the new man, or mind in the creature, every old thought and opinion must die, and behold 'All things must become new.' As saith the Spirit by Paul, 'If any man be in Christ, he is a new creature' (2 Cor. v. 17). That is, the man who is the first to be new-created, or first-born into the new world or Divine Life, on earth, was made subject unto vanity (see Rom. viii. 20) i.e., unto evil, yet not without hope, but was subjected to be tried and tempted by Satan's power, insomuch that he was delivered unto Satan, for the destruction of the flesh—the fleshly mind. But though made subject thus to vanity, yet the promise was that he should be delivered from the bondage of corruption, into the Glorious liberty that God promised unto His children when he should establish His Son's reign upon the earth, according to His own Eternal purpose and decree. But first the Creature must be made a vessel unto dishonour, that afterwards he might be made a vessel unto honour, see Rom. ix. 21-' Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?' But how is this work done in one and the same man? may be the inquiry. We answer, God sets this man apart for this particular purpose; and, in order to strengthen him to endure the Spirit of Judgment and of burning, He makes to him the promise of Eternal Redemption, and seals him for His own, giving him a portion of His Eternal Spirit, which is the earnest of his future inheritance, until the redemption of the purchased possession; establishing in him His kingdom of Life and peace in the seed, of which the Creature at this time, is not sensible, only knowing that he depends upon God's promise. Then, when this is done, God permits Satan (i.e., False Light, the Adversary) to enter him, with all his legions of Spiritual wickednesses. For the strength and power of the fire-spark of the Deity, must now be put to the trial in the Creature, that he, by it, may be able to vanquish death and hell. Creature, being thus made subject to vanity, or, in other words—the Devil's temptations—is a vessel unto dishonour, seeing that Satan is suffered to take full possession of

him, and to work in him all manner of spiritual uncleanness, fulfilling in him the words of the Prophet Zephaniah (iii. 8)—'It is my determination to gather the nations, to assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.'

Now, God's permitting the Powers of Darkness—the invisible evil spirits—thus to work in His creature, whom He was creating anew, was the pouring out of the Sixth vial; for God caused all the Spiritual evil that has existed during the old chronology, to come to its height in him, and made His creature as the Dragon, the Beast, and the false Prophet, see Rev. xvi. 12 and on-'And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared. And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.' Verse 16—'And he' (God) 'gathered them together into a place, called in the Hebrew tongue Armageddon,'-which means The hill of the Gospel, or the Hill of Apples, or of fruits; or the new-created man, the Hill of Zion, in whom the first fruits of the Spirit, Christ—'the Wisdom of God, and the power of God,'

should appear, in order that Christ's reign might be established on the earth.

Here then, the Creature—or the new-created being—the clay, who knew no spiritual evil, nor sin, who knew not what the great transgression was,—was made a vessel unto dishonour. And herein is fulfilled that saying recorded in the Scripture (2 Cor. v. 21), 'For he' (God) 'hath made him to be sin for us, who knew no sin; that you may be made the righteousness of God in him.'

And after he is thus 'made sin,' as described in Revelations, by the pouring out of the sixth vial—the sixth operation of the Spirit, completing the six days' labour and suffering, then immediately follows the sounding of the seventh angel, or the pouring out of the seventh vial. Here is the overthrow of the evil power in the newcreated being, the destruction of the powers of darkness, that the Tree of Life may now grow in the same person, the leaves whereof (which are the Word, now made Living) will heal the nations, of the plague of sin and evil.

But this mighty and spiritual work being performed in the Creature, brings him into sufferings which no pen can pourtray by any language, but of which the prophet speaks thus:—'Awake, awake, stand up, O Jerusalem, thou that hast drunk at the Lord's hand the cup of his fury; thou hast drank the dregs of the cup of trembling wrung out.' But 'thou shalt no more drink it again, but I will put it into the hand of them that afflict thee' (see Isa. li. 17, 22, 23).

So the Divine Spirit being in the Creature, prior to Satan having power given to enter him in this way, gained the victory over him. And now is come to pass the saying which is written, 'Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, the strength of sin is the law,—but thanks be to God who giveth us the victory through our Lord Jesus Christ.'

For Satan was not aware when he entered the field, that there was such an Omnipotent Power planted there. So the ram was caught in the thicket by the horns, and Isaac was unbound. So the new created being Shiloh, is the Potter's field. Aceldema—the field of Blood, where the great battle was fought between the two kings, God and the Devil. Here it was that Judas—the Devil, the betrayer, hanged himself, and falling headlong his bowels gushed out. And now the 'strangers' are buried there. Satan is for ever bound there, and the angels of God are entertained there in his stead, 'Be careful to entertain strangers, for thereby some have entertained Angels unawares.' . . .

God is the Potter who forms his Creation with his own hands, and according to his own will, moulding it as he pleases; in which the creature is as passive as the natural clay is in the hands of a Potter.

But God has made one man, at the beginning, as His field—'the Potter's Field'—where Judas—the Devil, hanged himself, and falling headlong, his bowels gushed out;—that is to say, all his hidden things are discovered, as it is written in the prophecy of Obadiah, 'How are the things of Esau searched out! how are his hidden things sought up.'

And now God has revealed in this field, all the deceit and craft, wherewith Satan has imposed upon all mankind, keeping them in chains of darkness. So we may now say, 'How are the mighty fallen! He pulleth down the mighty from their seat, and exalteth the humble and meek. He pulleth down one and setteth up another!' 'The Heavens' (the Light, God) 'hath revealed Satan's iniquity, and the earth' (a man whom he did deceive) 'is risen up against him,' according to the Word in the Book of Job xx. 27.

So now Judas the man (for such was his name while Satan stood in him), seeing what he had done, in betraying the 'Innocent Blood,' has cast down the thirty pieces of silver for which he sold his Lord; in the Temple he cast them down, saying, 'I repent!' Now the money was his own wisdom, and you know it is written, that 'the love of money is the root of all evil.' But can you imagine that this refers to what men call money? No, it does not. It is the wisdom of men, that is the money, that the Spirit in the recorded Word means. And those who love to exalt themselves in this, in opposition to the Wisdom of God, have in them the root of all evil, which is the Devil.'

Now the Temple is the heart, where all the true and spiritual worship is performed, of which the account of Solomon's Temple is typical, as it is written (Isa. lxvi. 1), 'Where is the house that ye build unto me? and where is the place of my rest? For all those hath mine hand made, and all those have been, saith the Lord: but to this man will I look,

<sup>&</sup>lt;sup>1</sup> Thirty pieces, showing the mind under the influence of the false light or spirit—the world, the flesh, and the devil, *i.e.*, worldly wisdom or natural understanding, the fleshly mind or mere sense forming the 'Adversary' to Spiritual Divine Light.—C. B. H.

that is poor and of a contrite spirit, and trembleth at my word.'

Now this is the true Temple; but it could not be made the true Temple until Jesus entered into it in power, and overthrew the Table of the money-changers. Matt. xxi. 12—'And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.'

Now, in this Temple—to wit, the Temple where God resteth from all his works (Man's heart), were all these merchandising - spirits assembled. First,—the moneychangers, those that have defaced the coin of heaven, and put their own counterfeit coin in circulation;—and these are the spirits by which all are led, who put their own natural constructions on God's spiritual Word, thinking that their gain is godliness, and that their Babylonish confusion of opinion is pleasing unto God. But how can that be pleasing unto Him, which keeps men in darkness and death; or can anyone be profited by a lie; or have any of the Preachers, or Teachers of religion, set any soul at liberty from the bondage of corruption?

No, for they themselves are the servants of it,—'Reprobate silver shall men call them, for God hath rejected them' (Jer. vi. 30). And the base coin can no longer pass as genuine, except it does with those who take money without looking at it, to examine whether it be good or bad, or with those that are stark blind, and will not believe the testimony of those who have discovered the cheat at the money market, where the tables of the money-changers

were overthrown. But such will know ere long, to their cost, that their riches are corrupt, and their garments moth-eaten; and the rust of them will eat their flesh (their carnal notions and religions) as though it were fire; 'Woe unto you, rich men, Weep and howl, for the misery that shall come upon you.' You shall be shown to be but 'Potsherds covered with silver dross.' Your false 'covering' is removed—the vail is taken away! In the mount of the Lord, it is done,—as saith the word (Isa. xxv. 7), 'He will destroy in this mountain, the face of the covering cast over all people, and the vail that is spread over all nations.'

We will now examine a little what this vail is, that is spread over all people, and show also the mountain in which it is to be destroyed *first*—preparatory to its universal destruction.

Now this 'covering' is the forbidden fruit, which men universally have eaten in all ages; but what this is, is for men to find out. Some of our learned Commentators have said that it was an apple, but they might as well have said that it was a gooseberry, for God never told them that it was an Apple; and they have been forbidden to judge, when God has not revealed. Where, in the Scriptures, is it said that it was an Apple? If they can find it recorded there, they are justified in making the assertion. But if they cannot prove that God has said so, or caused it to be recorded in the Bible, or in any other book dictated by His Spirit, how dare any man assert so, and give the same forth as an article of belief.

A much admired writer, or Commentator, named Adam Clark, has given it as his opinion, nay roundly asserts it,—that the serpent which deceived Eve, was nothing else than a beautiful ape; and that the Ape and the woman were criminally familiar, and that Cain was the spurious production of the unnatural intercourse. But upon what ground does he assert this Doctrine of Devils—for such it is. How long, O Lord, wilt thou look on? Shall the enemy triumph for ever? O no, a ransom is found! An effectual antidote against these horrible delusions, of which Man is not the author, but the Devil that has deceived the whole world. And now shall the stone be rolled back upon him, and men who will lend their ear to Wisdom, shall have the *vail* removed from their understandings.

Let us examine a little, the doctrine of Calvin. asserts that God, from all eternity, decreed that a portion of the human race was given to Christ to redeem; and that in due time he came into the world, and shed his blood for them, and for them only, and that therebyagreeably to the decree of God, which He made with His Son, before anything visible was formed—they are all saved, and therefore cannot perish; but, by virtue of Christ's death, and his meritorious intercession in Heaven, the preaching of their Ministers (of this doctrine) shall reach their hearts and convert them, for it was decreed so to be. And God-both Calvin and all his preachers say-passed by the rest of the human race, never noticing them in his will for good, but left them to be eternally lost; that Christ did not die for them; and because God did not decree their salvation, they must be lost, and cannot be saved, but are left without any assistance or aid from God in this world, and are left to be hardened in their sins, that

they might, by a continual course of sin, render God 'just' in their everlasting and eternal damnation.

And when they die, their spirits go into some unknown region, which they call Hell, described by them as a place of torment that is one entire ocean, or horrible gulf of fire and brimstone, and in this place some terrific Being dwells whom they call the Devil, and the poor unhappy spirit is delivered over to this dreadful Dragon, to be tormented duration without end, with tortures of which the strongest imagination can have no idea. And at the 'Day of Judgment,' the bodies of these poor miserable spirits will be raised from their graves, and body and soul will be re-united in order that their sufferings may be increased; and then those unhappy beings undergo the additional torture of receiving from the very mouth of the Redeemer of the 'Elect,' their sentence, which is, To be cast into this horrible gulf of fire and brimstone, where the body will to all eternity be burning-yet unconsumed, while the Devil goads them with red-hot irons, or some such dreadful instruments; and while the body is thus suffering, the soul is tormented by God's pouring continually upon it, all the wrath that a God can possibly inflict; and this increasingly to all eternity! This is the doctrine of Calvin!! And the doctrine of Wesley is equally as erroneous. For they say that Jesus gave himself a ransom for all. But they forgot one thing-viz., That the truth of how he gave himself a ransom for all, was to be 'testified in the due time,'-or was to be cleared up in the end. Now if Jesus gave himself a ransom for all, how can any endure these torments above mentioned? Must not all be ransomed? They must. They say that Iesus died for the whole world, and yet, if the whole world do not believe as they do, and worship according to the faith and systems which they have set up,-millions are to suffer everlastingly in the burning lake, which they call Hell. Is not this making void the sufferings of Jesus, of which they make so much noise in the world? Alas it is all a jargon of nonsense, and a Babylonish confusion. What is to be understood by these words (Rev. xx. 13-15)-'And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life, was cast into the lake of fire.' \*See also Isa. xxx. 33—' For Tophet is ordained of old: yea, for the king it is prepared, he hath made it deep and large; the pile thereof is fire, and much wood, the breath of the Lord, like a stream of brimstone, doth kindle it.' Tophet signifies a timbrel or harp—a tabret—or leading away (or aside)—or enlarging. See 2 Kings xxiii. 10—'And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech,' which signifies Reigning, or a Counsellor. . . .

<sup>\*</sup> See Back pages 92-95. And Vol. V., pp. 114-120. Vol. VII., pp, 203-210.

THE 'ROCK OREB' — DEATH OF THE BODY—FUTURE STATE OF MAN ON THE EARTH, Etc.

NOTTINGHAM, February 7th, Year 5th.

DEAR AND BELOVED BROTHER BRADLEY,—We embrace the first opportunity of answering your letter, and first we inform you that the spirit in which you make your inquiries is truly pleasing and acceptable unto the Lord, 'Whom shall he teach knowledge? whom shall he make to understand doctrine? Is it not those that are weaned from milk and drawn from the breast?' (Isa. xxviii. 9). Yes, for he that useth milk is unskilful in the word of righteousness: for he is a babe—a child (Heb. v. 13), such an one as is subject to be tossed about with every wind of Doctrine; but, dear Brother, it is high time to put off childhood, and to suck no longer at the breast of weakness, which could never produce manhood, and we rejoice to find that you desire to be weaned from the breast of Death, and to put off the mortal clothing, that you may be clothed upon with your house which is from Heaven. Now, the House that God intends for you to dwell in is Wisdom, this is the Tabernacle of God, of which it is written, 'Behold the Tabernacle of God is with men, and He will dwell with them and be their God;' happy are they that shall be found casting off their ragged

garments, for such will be clothed upon with the Spirit, and in them mortality will be swallowed up of Life;

'But to the Valley all must come '
That will be Sons of light,—
As valleys low you all shall know,
And lowly all must come,'
As the Standard.

('Thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour, and didst set him over the works of thy hands.')

'When that I do begin to plead—N.B.—A time future from the time
And rescue every man, in which the word was given.
And when the Battles I have fought
And every victory won,
I'll bring them in the valley low
And reason then with men.'

(Viz., The victory over Satan and his host must be gained in one first, Satan cast out and God in the possession of his own temple—then to this Valley all must come.)

'The Valley's low I'll let them know,
It must be in the heart;
Together every man shall come
And know how I did smart.' Zion smarted, see Isa, li. 17 and on.

\*To the Lord all must come, and he is in Zion, this is the valley of Jehosaphat, the name signifies—the Lord is Judge, i.e., the Lord is Judge in Zion, 'The judgment of the Lord is come, the Lord is Judge himself, Selah. There is none holy as the Lord, and who is a rock like our God.' He that dwelleth in Zion, He is the Rock in Zion, and upon this Rock I build my Church, and the

gates of Hell shall not prevail against it; therefore whosoever heareth these sayings of mine and doeth them, I liken him unto a wise man, that built his house upon a Rock, i.e., upon Zion, for 'here the Lord commands the blessing, even Life for evermore,' which no floods or storms shall throw down or destroy, for this is the rock -Oreb, on which Oreb is slain (see Judges vii. 25). Now get Wisdom, for in this there is a mystery, and as the mysteries are opened and explained unto you, you will 'suck honey out of the Rock and get oil out of the flinty rock'; Oreb in the first place signifies-A Crow, and that is an emblem of the evil power, and Oreb also signifies—pleasant, or a commander by faith, mingling together, or the evening; and here the wisdom of the wise is perished, and the understanding of the prudent is hid, and the Lord alone is exalted, who hath made known what lay hid in the types of the Scriptures, which men by their wisdom could never fathom. Now the above shows that he in whom the evil power (signified by the Crow) is slain, the same is by the Power of God brought forth to be a Commander, or a Leader of the people by faith, i.e., by God,—for God is mingled or mixed or united to him, not a mere man, but God and man mingled together; the Evening and the Morning, making one Day-the Day of the Lord, and now 'John is in the Spirit on the Lord's day,' and here is the Evening and the Morning Star arisen to shine together: And was not this the way the Lord told you He should come in the end, did he not make clay with his spittle, mingling them both together, and what did he teach in this, when he restored the Blind man to sight thereby; He taught

thereby,—first, the spittle represented the Spirit, and His mingling the spittle with the clay, showed that in the end, God and man (the clay) should be mingled or united together; and by this union the eyes of all, who confess they were blind, should be opened to see the truth of the Bible clearly, which could not be done until that type was fulfilled; and now we say unto you, Go wash in Siloam, *i.e.*, in the Light of the Word now sent unto you, and you shall receive your sight; Siloam signifies Shiloh or Sent, or a bough or branch, or a weapon, sword or armour.

And now, my Brother, seeing that you love the Light and desire to come to it, that the darkness or dross, as you yourself term it, may be reproved or cast out of you, we have laid these few things before you before we answer your inquiries, that you may see God's word is Spirit and Life, and must be spiritually discerned, therefore put off the natural man and become a spiritual man, and then the spirit in you will search out all things, yea, the deep things of God, and these are the waters of Shiloah that go softly (Isa. viii. 6), which shall redeem you out of the dark body of Sin and Death, changing it into a glorious body or substance of Life and Holiness-which is His own glorious body, and to every seed or to all the seed of faith this Body of Light is prepared and shall be given (see 1 Cor. xv. Now the children of this world (i.e., of the time of Satan's reign—the world of iniquity), they marry and give themselves in marriage to the bond woman-the evil power-the spirit of bondage-their own wisdom, to this they are united or married, but Moses, or Shiloh,

now that He is come of age, refuses to be called the son of the Devil's Daughter, choosing rather to suffer affliction with the people of God for a season, than to enjoy all the riches of Pharaoh's court, he having respect to the recompense of the reward, and he endures as seeing him who is Invisible;—'but they that shall be counted worthy to obtain that world' (which is the resurrection from the death of the Fall), 'they neither marry nor give themselves in marriage' to the old Adulteress any more, she that 'has made all nations drunk with the wine of the wrath of her fornications.' No, they cannot go back to Death any more, for they are made partakers of the Angelical Life, they are become as the Angels, and are the children of God, being the children of the Resurrection, because they are the children or offspring of him that is raised from the dead, and all these live not unto themselves, i.e., not unto their own wisdom or ways, but unto the wisdom and ways of God, approving of Him and not of themselves, adoring His wisdom and trampling their own dark life or wisdom under their feet, counting it as dog's meat, that they might win Christ—the 'power of God and the wisdom of God.' Now, God is the God of these, the 'God of the living and not of the dead,' Satan has been the god of this world in all the ages past, he has been the god of the dead, but now God is the God of Abraham, of Isaac, and of Jacob-the Trinity, or of him in whom the Trinity is established; Abraham signifies faith, Isaac-the work of faith or Spirit of truth, in whom all the families of the earth are to be blessed, and Jacob is he that wrestles by faith till he gains the promise, the name Jacob signifies a Supplanter or Deceiver, the Heel

or the Footstep, one that by faith supplants and deceives the Devil,—the avenging heel—he that God makes use of as an Instrument to tread down Satan's power, as saith the word by Joanna in the Book of Visions, 'I'll tread him down by my avenging heel';—and if Satan bruised him, was it not right and just that he should put forth the cry, 'Avenge me of my Adversary' (see Luke xviii. 3). Ah! this was the poor Widow whose husband was murdered by Satan's cruel hand, then who could blame him for having vengeance in his heart against the guilty murderer? And who shall lay anything to the charge of God's Elect! It is God that justifieth him for this, and gives him his heart's desire, 'Behold my servant whom I uphold, mine Elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgment to the Gentiles,' etc. (Isa. lii.). Well, then, is he not rightly called the Heel or Footstep? for herein are the footsteps of God discovered, viz., how He destroys the power of Satan and delivers man, and here God reigneth, —the Glorious Trinity.

'One Person of the Father is the Son,
Another of the Son is surely Man,
Another of the Holy Ghost, these Three
Make one true God in perfect Unity.
But here's a mystery I'll to thee reveal,
That I no longer shall from thee conceal,
That God and Man must first united be
For to fulfil the Glorious Trinity;
The Trinity and Unity are One,
A perfect peace then made with God and Man.
Another mystery lies still behind,
That thou in no ways out the truth can find,
Which thou must gather from the Trinity,—
Though joined in One, inferior Man must be.'

Here then is Ashur (which means blessedness or felicity), who is blessed with children, and is he not acceptable to his brethren. Yea, he is, for he hath dipped his foot in oil. 'Thy shoes shall be iron and brass, and as thy day, so thy strength. There is none like the God of Jeshurun, who rideth upon the Heaven in thy help, and in His Excellency on the sky. The Eternal God is thy refuge, and underneath are the everlasting arms, and He shall thrust out the enemy before thee, and say Destroy. Israel shall then dwell in safety alone; the Fountain of Jacob upon a land of corn and wine, also his Heavens shall drop down dew. Happy thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of Excellency, and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places' (see Deut. xxxiii. 24 and on).

And now dear Brother, the above Glorious Word is fulfilled and is fulfilling, and will henceforth go on to be fulfilled till the enemy is completely thrust out, and God will possess the Earth without a Rival, for the vile body of sin shall pass away, and you who believe shall live for ever in the Divine Life, made partakers of the Divine Nature, and this Life you can never lose, for this is the oath of God in the New Covenant—viz., I will put my laws in their hearts, and write it in their inward parts, they shall be my people, and I will be their God, they shall not labour in vain, nor bring forth trouble, for they are the seed of the Blessed of the Lord, and their offspring with them.

Now it is not said in any part of Scripture that the outward body shall not die, it belongs to the ground, and nothing can rise above its source, but this death of the

body is not Death, for in the blessed Millennium the sting of Death is taken away, and it will be merely a going to sleep, for your spirit will be God's spirit, and then what can harm you? God will take care of you that commit yourselves into His hands. This we inform you, that those who come close to the Lord, who strive to put on the Glorious Light of Zion, their days on the earth shall be many and happy, for they will have the desire of their hearts granted unto them, they will see their Children's Children, and peace upon Israel, for the powerful influence of the New-risen Life, which consists of Wisdom, Love and Power, will certainly have a wonderful effect upon the outward corporeal body. The Heavenly Flame of Light and Love that burns within, without anything to annoy or disturb, having no bloody Herod to fear, for he is dead who sought the young Child's Life,-and finding that they stand in God, eternally and everlastingly shut in from every foe,-such happiness will it produce, that the body will be an ample sharer in the Blessing, heavenly love will beam forth from the countenance on all around, and the conversation with each other will be as an eternal fire of love, kindling such Divine and Heavenly flames in each other's bosoms, such rapturous joys, such ecstatic pleasures, and that not transient but abiding, this I say will have such a wonderful effect upon the outward body. that no disease can enter; the bodies will be strengthened, and many will continue in these bodies to vast ages, of which those whom you read of in the first of the Records of the Bible were typical, this will be the case with the 'Sealed People'-those that by the Power of God gain the entire conquest over the outward and sensitive life, and go

fully into the 'Holy of Holies'—the Inner Court; for there will be a people on the earth, who though they will be obedient, even like lambs to the Word of God, yet they will not enter into the First Resurrection State, yet they will be happy in their stations, and will not envy those who have more of God within them, for they will have as much as they can comprehend and enjoy, which will make them happy, and they will be filled with reverence and love to those who are called to move in the higher degrees of Eternal Life, for as one Star differeth from another Star in Glory and Magnitude, so also is the Resurrection of the Dead, and there are Bodies celestial, and there are Bodies terrestrial, the glory of the terrestrial is one, and the glory of the celestial is another, and as you see the Stars, though they differ in their magnitude and glory, yet all are moving in their own spheres in perfect order and harmony, each doing the work designed for it to perform, keeping its proper station, and not jarring or clashing one against the other, in the vast expanse of the visible Firmament—as it is called, even so shall all in the Kingdom of God, be so placed in the vast Eternal Firmament of His Power, Light, Love and Wisdom, that each will be happy, and by the power of the Love flame within them, they will continually add Happiness, delight and pleasure unto each other, which will never end.

'The Winter now is gone and past,
No more the icy frozen Northern blast
From Death's cold regions blow,
But from the Blest Elysian spicy fields
Shall come the Southern, soft, ambrosial gales,
Causing each heart with odorous sweets to flow.'

We trust that you will see, from what you have now read, the nature of that Resurrection mentioned in the part of Luke unto which you refer us, and what Death it is, that those thus risen, cannot die, that it is not the death of the body is meant, but that they are passed over from Death to Life, spiritually from darkness to Light, from the power of Satan unto God, from bondage to the glorious liberty of the sons of God, that Eternal Life that God, that cannot lie, promised to bestow on them, even before the World began, from this glorious Life they can never die, because God then their Life. They are 'made partakers of the Divine Nature,' for as men were made partakers of Satan's nature formerly, so man's risen state, what is it! but to have the evil nature destroyed and to be made partakers of the Divine, from which they can never fall away, but are eternally fixed in the Covenant of Life and Peace.

With respect to your thoughts of the animals—as to the change which many think will pass on them in the Millennial state, men have been wrong in their opinions on that subject, as upon every other subject in the Bible; the beasts will be so changed that they will be kept from hurting men, for no hurt of any kind can come to them when they are redeemed fully, their bodies will be protected, and they will be safe from all dangers, of which they will be certain, therefore they will not fear, nor will anything be left to terrify or affright them, but all impediments to Happiness and Peace will be for ever fled away;—but as for the 'Wolf lying down with the Lamb, and the Leopard with the Kid, and the Calf and the young Lion and the fatling together, and a Little Child leading them,

and the Lion eating straw like the ox,' etc., etc. these things are to be spiritually understood, please to turn to Isa. vii. 21 and 22, it there says, 'And it shall come to pass in that day, that a Man shall nourish a young cow and two sheep, and it shall come for the abundance of milk that they shall give, he shall eat butter and honey' (i.e., the man that nourishes the young cow and two sheep is to eat butter and honey), 'for butter and honey shall every one eat that is left in the Land.' And who this man is, verses 14 and 15 will inform you—for the same is he that nourishes the young cow and two sheep, 'Behold the Lord himself shall give you a sign, A virgin shall conceive and bare a Son and shall call his name Immanuel; butter and honey shall he eat, that he may know to refuse the evil and choose the good.' Now if this Man is literally to nourish this young cow and two sheep, and all that is said of them is literally to be understood, then that in chapter xi. must be understood the same, but it is not so, they are all figurative of Spiritual things, those animals are correspondences to invisible things, and unless those figures were used, men would not be able to comprehend either the invisible evil or the good, -or how the evil would be destroyed, and the Good brought in to be enjoyed, but these figures represent it beautifully when they are understood.

We will here just show a little respecting the Wolf and the Lamb lying down together. Now this very thing is fulfilled in the Lord's anointed—Shiloh, who is Benjamin, and you know it is said of him that 'he ravens as a Wolf, in the morning he shall devour the prey, and at night he shall divide the spoil' (see Gen.

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xlix. 27). In him and by him God riseth up to the prey, i.e., to rend the power of hell (see Zeph. iii. 8, 9), and as in him and by him the prey is taken, so he also divides the spoil, and the spoil is the Word of God-the truth of it, this is the spoil that he divides among those that are strong in faith, as it is written (Isa. liii.), 'Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and was numbered with the transgressors, and he bare the sins of many, and made intercession for the transgressors.' Well, now can you not see that the Wolf and the Lamb stand in one man, they do, even in Benjamin or Shiloh, whose name Benjamin signifies first—the son of my sorrow, and secondly, the son of the right hand. But it may be said that the Wolf is an emblem of the devil, and so it is, and this Benjamin or Shiloh had to bear the judgment pronounced on the devil, to wit, 'Cursed art thou above every beast of the field, and above all cattle,' this he had to endure to have the evil power slain in him, which made him the Son of Sorrow. for it is written, 'He that is surety for a stranger shall smart for it'; but the evil power being slain in him, he having endured the Fiery Trial, he has now become the Son of the Right Hand, or he is the right hand of God, of which it is said, 'The right hand of the Lord is become glorious in power, the right hand of the Lord doeth valiantly'; so the Wolf and the Lamb is one, they lie The Leopard and the Kid stand the down together. same, and the Calf and the young Lion and the Fatling together-these all stand in one man. And the 'Little

Child' is the Spirit of Truth that is the Leader in him, please to read Rev. iv. 6, 7-4 And round about the throne were four Beasts, full of eyes before and behind, and the first Beast was like a Lion, the second Beast like a Calf, and the third Beast had the face of a man, and the fourth Beast was like a flying Eagle.' Now can anyone suppose that there were Beasts in Heaven? No! the visions that 'John' saw were to be fulfilled on the earth, but how was this strange thing to be fulfilled on the earth, who can tell the mystery of where are the wise, where are the disputers of this world, which of them hath or can explain it? None! God hath put it out of their power, and kept the secret to Himself, that no flesh should glory in His Presence, and that He alone should explain it in His wondrous and marvellous working in bringing forth the New Creation. And who will be able to understand it? Not those that are 'wise in their own conceits,' but 'babes,'-these shall understand, who will not stand in their own wisdom, they knowing that so high as the Heavens are above the Earth, so high are God's ways above theirs, and His wisdom above theirs, and therefore they know that they have all to learn.

Now these four Beasts above mentioned are One, and their four faces set forth the process of the New Creation up to the present time—the fourth year, as it took place in the Creature and is found going on, first he is found like all others with the nature of the Lion in him—Satan, next he is found as the Calf, i.e., standing in his own wisdom, and ignorantly setting it up for God, this the Great Deceiver of Mankind was

doing in him, so that Satan, as God, was sitting in the Temple of God, showing himself that he is God, opposing and exalting himself above all that is called God, or that is worshipped, this, Satan was doing in God's creature, in whom He (God) was bringing forth his new created Life, and to dispossess him (Satan) of God's Temple, the Temple must be thrown down-not one stone left upon another, no other way was there to destroy the Leprosy that was in the house (see Lev. xiv., read from verse 33), so the Creature was cut down, as it is written, 'I kill, and make alive; I wound, to heal; I bring down to Hell, and I bring up again'; so after enduring the heavy hand, the heavy judgments of God in the second year, he is on the third day (the third year) found risen from the dead, signified by having the Face of a Man, or being made alive in God, and now in the fourth year, he is found as the 'Flying Eagle,' flying through the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, Kindred, Tongue and People, saying with a loud voice, 'Fear God, and give Glory to Him, for the hour of His judgments is come, and worship Him that made Heaven and Earth, the Sea and fountains of Waters.'

And now We, the United Zion, who have received the first fruits of the Spirit, even we groan within ourselves waiting for the adoption, i.e., the Manifestation of the Sons of God, the Redemption of the whole Body, and the earnest expectation of the Creature waiteth for this. We know that now they that believe are the Sons of God, but it doth not yet appear what we shall

be, but in a very short time it will be opened to the whole world, and they will declare us, who have been so much despised in their eyes, and counted fools and mad people, to be the Seed whom the Lord hath blessed. Please to read Chapter iii. of the Book of Wisdom (Apocrypha).

Now about poor Mr Foley and his Mice, alas, alas! the wisdom of man has laboured in vain, and it has brought forth but a Mouse, for Men by their wisdom abide in holes, and hate the Light and come not forth into it. It is remarkable that there are but two places in Scripture where the Mouse is mentioned, and two Dead Mice being found upon the Box of Sealed Writings, shows that Mr Foley's thoughts on the writings, or his dead wisdom upon the Lord's ways and Word, is as the mouse—he dwells in the Dark, and oh that it were not so; but how can he be enlightened seeing that he puts the Light far from him, he does not discern the Mystery of the Sealed Writings, for they are already demanded and obtained, The 'Great and Learned' has demanded them, and has demanded them of Him who alone could The Scriptures have ever been a Sealed open them. Book to the World, and until the 'Great and Learned' rose up to demand them to be opened, the meaning or mysteries of them could not be known; and who are the 'Great and Learned'? These are the 'Great' that do the Will of God, and who are 'learned' of the Father of Lights, from whom every good and perfect gift cometh. these are the Great and Learned. Who then are the unlearned? the Scriptures tell us (see 2nd Epistle of Peter iii. 15, 16), 'And account that the long suffering of our Lord is salvation, even as our Beloved Brother Paul, according to the wisdom given unto him, hath written unto you. As also in his Epistles, speaking in them of these things, hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures unto their own destruction.' Please to read this chapter through. So you see, my Brother, how dead men are to the knowledge of God's ways, Zion has no need to go to Mr Foley for the Sealed Writings, for they are all written in the Book of Life, and now that Book is opened.

Now, Foley and his child were a type of the way the Lord meant to come, as He is now come,—Foley himself was a type of the person, and his son was the type of the Spirit—the Child, 'In all hearts I bid you bring him, that the Child may worshipped be,' and no true judgments could be formed on the nature of the writings, till the Child was born, even as Foley's child was brought in at the last to complete the Judges. And the sealed writings, written on paper, being in Foley's possession, was to show that the knowledge of the Sealed Word, that has ever been sealed up from man, in the dark mysteries of the Fall, should be found in Him whom Mr Foley did represent, and prefigure till he came. the Child, what is it? It is the Spirit, Wisdom, the Spirit or Essence of Prophecy, and now see how the Child smiles upon you all that take Him in your arms, does not the Light of the Word, the fulfilment of the Blessed Word as recorded in the Bible and Joanna's Prophecies, does it not warm your hearts and make you glad! don't you find your heart burn within you as He talks with you

in the way and opens unto you the Scriptures—the box of Seals brought in, as it is written:—

'You'll see the Box of Seals brought in, The hammer and the nails be seen, You'll see the Anchor and the Hope, You'll see what Peace is sealed up, You'll see the C, you'll see the I,\* The Spirit and the Bride are nigh.'

\* And what is this C and I,—is it not Christ Jesus that you shall see? Your observation respecting Mr Foley and those that stand with him is perfectly correct, it is the Spirit of God that has shown it to you, for they have in them the abomination that maketh them desolate, their poor hearts are barren of the knowledge of God, and the dead mice showed that they stood in Death, they are buried in the dark grave of their own wisdom, and they will die in their sins, if they continue much longer to resist and reject the Lord, and then where I am they cannot come. The two women Townley and Underwood died, as our dear Sister Mrs Booth has told you, according to the Word given of them prior; which message was taken to them and told in their ears, they poor Dear Women had done their work, and they were faithful Servants, and great is their reward, but they being warned of their death beforehand, it was to show that the death of all shadows was at hand. The Three Women are now in Zion, and when we come we shall inform you of many particulars, which we cannot by letter just now. We anticipate the pleasure we shall have in seeing you, and all those who begin to have their eyes opened to discern the mysteries of the Word, which alone will bring peace and happiness to you all, and now you will find that Peter is come, of whom Peter Morrison was the type,—

> 'To join you all with one accord, His brethren to beseech, That they would see the mystery, And every Sign see clear.'

> > From THE UNITED ZION,
> > THE LORD IS HERE.

My dear Brother, you say that we may expect some warm work with some of the professed Believers in the Woman's Mission. Poor people, they know not what manner of Spirit they are of, God is able to enlighten them, and it is our business to be found in meekness instructing those who oppose themselves, peradventure God may give them repentance to the acknowledging of the Truth. O that my Heavenly Father may have mercy on them, that they may not perish in their gainsayings from the Blessed way of Life and Peace, O how grievous a thing it is, that they will be content to abide in the Land of the Amorites, and will not open their eyes to see the Fords of Arnon, that they may be able to pass over to the Land of Life! But we are happy to say that at Nottingham there is a Great Work doing, many of the old Believers and many others are coming to the Truth daily, and in many other parts the same as in this part of the country. We wait now for the Book to come out, the printer has been longer about it than we like, he tells us that it will be finished in the course of next week; shall write to you to let you know the day that we come to Birmingham, and we wish to bring with us what you have ordered of them, and some more;

please to accept of our kind love to yourself and family and to all the Friends. Brother Pierce sends his love and good wishes for your welfare, and the welfare of all with you. Brother Pierce is a faithful Friend and Brother, and a very enlightened man, and full of faith and love, and so is Brother Kirk, these are the two who take the lead at Nottingham in the Blessed Work, and they are high in the Lord's favour, and we must speak in the praise of all of them here, they are one band of Love, and they are growing in Grace and in the knowledge of God daily, each one vieing with each other, as it were, to see who can do most to promote the Glory of God; they have that Spirit of Charity and Humility among them, that to such a heart as yours would be truly gratifying to see, and they are lively and happy, having cast off the Shackles and Trammels of the House of Bondage, being governed alone by the Law of Love, that worketh no ill to their neighbour, but good to all. And now expect my Brother to see happy and blessed days, for that Spirit of universal love and charity, which has lain so long hidden, is beginning to break out, and will surely burn up all the briars and thorns wherever it comes, until universally, instead of the thorn shall come up the myrtle tree, 'for Saviours are now come upon Mount Zion to judge the Mount of Esau, and the kingdom is the Lord's' (Obadiah, last verse).

You will please to read the parts of Scripture unto which you are referred throughout this letter. All the friends here most cordially unite in Love to you and all Believers. Please to give our kind love to Mrs Booth, and accept the same to yourself and all. Mr and Mrs Kirk

desire particularly to be remembered to Mrs Booth. You are at liberty to send a copy of these letters to anyone you think proper to send them unto; should be glad if you would make a Book, and write all the letters we send you in it, they will be all put in print so soon as we can do it, but till then we must do as well as we can, but if you will be so kind as to copy them off in a Book, and send us back what you receive from us, we shall be very thankful to you.

Zion's Word is to transform his believers from natural to spiritual beings; and this process is of necessity gradual. Hence, in these earlier writings, he has first to attract the mind with some pictures of the happy state to be on the earth, which they would imagine for the time, would be quickly realised outwardly. But the real design is to draw them on till the Spiritual Life was conceived in the heart, and they were then secured from going back. The full purport will be recognised by carefully consulting pp. 238-254 back.

THE HORSE AND RIDER — CALVINISM AND WESLEYANISM — 'CHILDREN OF THE PROMISE'—LIBERALITY OF GOD, ETC.

BIRMINGHAM, March 29, Year 5.

To Mr Franks.

DEAR AND BELOVED BROTHER,—We received yours dated February 23, and would have been glad to answer it sooner, but could not, on account of having so much to attend to; we feel much for you, knowing how you are situated, that you are left as sheep among the wolves, who are ready to devour you, and would do so if God was not on your side, who has made unto his faithful those exceeding great and precious promises that they shall surely find fulfilled in themselves, viz., That they shall be made partakers of the Divine Nature, and that Divine Nature is 'the True Light,' together with all those inestimable blessings that should accompany, or immediately follow the reception of the Light; and it is the clear light of the Word that will give you the victory over all your enemies, both within and without you, and by it you will experience the truth of the Word, which saith, 'I will give you a mouth and wisdom that all your adversaries shall not be able to gainsay or resist,' and thus will God work in and with His faithful ones, who love the truth and peace, and hate every false way, keeping themselves unspotted from the world, hating the garments spotted by the flesh; as it is written (Isa. xxxii.), 'Behold a King shall reign in Righteousness, and Princes shall rule in judgment, and a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land.' Now Satan (the 'carnal mind') has reigned hitherto in all men, he is the 'Man of Sin,' and he has reigned in unrighteousness in every heart without exception or distinction, this he has done in all, however visited by the Spirit of God to prophesy of things to come, whether they were prophets, apostles or teachers, however considered pious, religious, or evangelical, all have been under the reign of Satan, and now is the time that the whole world are found in that state mentioned in the Scriptures (Ps. xiv. 2, 3), 'The Lord looked down from heaven' (i.e., from Zion) 'upon the children of men, to see if there were any that did understand and seek after God,' and what is the conclusion? 'They are all gone aside, they are altogether become stinking, there is none that doeth good, no not one'; this is the state that all are found in, now that 'the Lord is returned to Zion, to be as a diadem of Beauty to the residue of the people'; the Word does not stand for any period of time prior to this, no, but for the present time, however great the glare of profession and show of religion, they are all gone aside, they are all out of the way, there is none that doeth good, no, not one, there is none that seeketh after God, and they are become 'stinking' in the Grave of Death and Darkness;

see therefore what God saith of them in Isa. i. 10 and on-'Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me, saith the Lord, I am full of the burnt offerings of rams' (N.B., Men-the teachers of Religion are called rams, because they push and beat the people, driving them away from the true Light), 'and the fat of fed beasts, and I delight not in the blood of bullocks. or of lambs, or of the great he-goats. When ye come to be seen before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and appointed feasts my soul' (Zion) 'hateth, they are a trouble unto me' (the Lord in Zion); 'I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye multiply prayers, I will not hear: your hands are full of bloods. Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.'

Now my Brother, with all the religion of the present day or time, this is the condemnation under which they all stand, and they will feel the heavy hand of God upon them until they bow down to the Lord in Zion, they may call assemblies and prayer meetings, to make many prayers, but God will not hear them, because they regard iniquity in their hearts, they regard unrighteousness, that is their

own wisdom, and this is the Devil, the Adversary of God, that they choose for their King, instead of Him who is 'the way, the truth, and the life,' i.e., the Word of God, brought forth in the appointed instrument to bring life to all, see Rev. xix. 11-' And I saw heaven open and behold a white horse,' i.e., a man made strong in faith, as a horse is strong to carry his Rider, and his being white is to signify that he is washed with the water of Regeneration, he hath washed his robes, and hath made them white by the Word of God, the Light of it,-or the blood of the Lamb, which is the Life thereof; and as a horse carries his rider, so doth the Renewed Man carry the all-conquering Word of God, therefore it is said, 'And he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war, his eyes were as a flame of fire, and on his head were many crowns, and he had a Name written, which no man knew but he himself, and he was clothed with a vesture dipped in blood, and his Name was called the Word of God.' Now the Horse and the Rider is the Union of God and Man, which takes place in One Man first, making him strong in faith and mighty in word and doctrine, you will see him mentioned in the Book of Job xxx.—' Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in strength; he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the

trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.'

This then is he, the First-born, who is made strong to do God's work, to bear his Glorious Name before Gentiles and Kings, and this is Pharaoh of whom it is said, 'For this same purpose have I raised thee up, that I might show forth my power in thee, and that my Name might be declared throughout all the earth.' But perhaps you will be ready to stop here, and be rather surprised at this saying, and say, What is this that he saith? that God's chosen instrument is the Pharaoh mentioned in the above words? Why, I thought Pharaoh was a wicked man, and one that was opposed to the ways of God, and would not let the Children of Israel go free to worship God, and he opposed them and afflicted them, and made them groan, until he brought down the judgments of God upon himself, and all his land, and was so hardened in his sins that he pursued after the people with intent to destroy them, but vengeance overtook him, and he was overturned in the Red Sea, he and all his host. Yes, and of him it is said further, 'The Lord hath triumphed gloriously, the horse and his rider hath he overthrown in the sea, Pharaoh and his chariots, and his horse, hath he cast into the sea, his chosen captains also, and drowned in the Red Sea.' Well, and as all these things are said of Pharaoh, is it not surprising that you should say that he is the chosen instrument of God, in whom God is to make his power known, and by whom his Glorious and Holy Name should be declared throughout all the earth? I grant it is surprising (to natural thinking), but the Scriptures say so, and has not God power over the

clay of the same lump, to make the same man, first a vessel unto dishonour, and then, after the evil power is destroyed in him, to make him a vessel unto honour? and thus cause His power to be known, and that his Name, or Righteousness or Truth, should be declared throughout all the earth. And that very horse, on which the Devil rode, is now become the horse for God to ride on, changed from a black horse to a white one, and this is the Name written on him, which no man knew, but he himself in whom the Work was performed, and as we have said before, Satan has reigned an unrighteous King in all up to this time, so that nothing but unrighteousness could man produce, i.e., there was no just judgment in men, because the Darkness reigned and ruled in him; and from this root have sprung all false doctrines, which have kept men in bondage to the fears of death and hell; 'Judgment by them is turned backward, and Justice standeth afar off, for truth is fallen in the streets, that equity cannot enter, yea, truth faileth, and he that departeth from evil maketh himself a prey, and the Lord saw, and it was evil in his eyes that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness, it sustained him. For he (the Lord in Zion) put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak' (Read Isa. lix. 14-17).

So now be wise, O Kings (that have reigned under the evil influence of Satan), and be instructed ye judges of the earth, serve the Lord with fear, kiss the Son lest

he be angry, and ye perish from the way, for behold, a King doth now reign in Righteousness, and he is upon his holy hill of Zion, judging, seeking judgment, and hasting righteousness; for God is King in Zion, and here God hath gotten himself honour over Pharaoh and all his host, He having by His Almighty Power cast down His Adversary from his throne, and is seated thereon himself, and now the Law goeth forth from Mount Zion, and the word of the Lord from Jerusalem; which Word proclaimeth on earth, Peace and Goodwill towards men, but vengeance and destruction to that power that has kept man at variance against God, by giving false representations of the Character of God, which all have done who have handled the Scriptures, to interpret them by their own judgment or opinion, they being 'without God in the world,' that is, they were without the Judgment of God, for God did not promise to give the power of Judgment until 'the end,' when He should come Himself in His own appointed way, and in His own appointed vessel, in him to fulfil what is written, 'In sacrifices and offerings thou hast had no pleasure, but my ear hast thou bored; So I come to do thy will, O my God, yea, thy law is within my heart, I delight to do thy will; In the volume of the Book it is written of me.' Again, 'Judge nothing before the time, until the Lord come, who shall bring to light the hidden things of darkness, and make manifest the counsels of the heart'; so now you may see clearly the truth and justice of the Word spoken by the Spirit-Jesus, which was recorded for this present time, and for his coming as he is now come; He said, 'All that ever came before me, were thieves and robbers, and the thief cometh not but for VOL. XIII

to kill, to steal and to destroy; and now 'he that entereth not in by the door' (which is the Lord in Zion), 'into the sheepfold, but climbeth up some other way, the same is a thief and a robber'; so all that have 'preached' up to this time, or set themselves up to be teachers of the law, or expounders of the Word of God, have been thieves and robbers, they have robbed God of His real Character, and by their interpretations of the Scriptures have represented Him as a Being that takes delight in the everlasting destruction of those beings to whom He gave existence, we mean man. And the sect called the Calvinist, and also the Wesleyans and many others, but particularly these, by their preaching (as they call it) have made the Father of Mercy, and the God of Love, Truth, and Grace, to appear a Being without Love, Truth, Justice or Mercy. And as you are in particular annoyed by these two sects. who are the most prevalent and powerful in this country, and who are 'compassing sea and land to make proselytes' of all,—we will here expose their erroneous opinions a little, that you may see the deep pits that Satan has digged for all, and that they who wish to escape their snare might lay hold of the Hope now set before them. that they may flee to the City of Refuge and live; and it shall be seen that these men are like graves that appear not, and men walk over them, not being aware of them, and fall in, and are buried in rottenness and dead men's bones. First we look at the Calvinist doctrine, and see if it is consistent with the Scriptures of Truth. We will weigh it in a True Balance, for a 'false balance is an abomination to the Lord' (Prov. xi. 1, and xvi. 11); they declare roundly, that God did from all eternity, to use their

mode of expression (at the same time, they know not what is meant by the word—Eternity), set apart a number of men to be saved—and for these they say, Christ died, and for no more, and they must be saved, for God is determined to save them, and they cannot resist His Will, but God will cause them by his power to come to Him, but the other part of mankind He has reprobated, and left them to perish in their sins, as He has decreed to send upon them 'strong delusions, that they might be damned,' so He has left them without that help and aid, which He gives to the part of mankind that He chose, before they were born; so that these poor wretched beings die in their sins, having no help afforded them, although God gave them their existence, and they are sent to a place they call Hell, for God's wrath to be poured upon them to all eternity, and at the day of Judgment they are united to their bodies again, when body and soul are cast into a lake of fire and brimstone, where they are left to burn duration without end, and because this burning in this way would not be sufficient torment for them, there is a horrible Being, called the Devil, goading them continually with redhot irons, and pouring liquid fire down their throats, which runs through every nerve and vein, while God continually frowns upon them, which they feel more terrible than the flames that burn their bodies, thus they are tormented with increasing torments, for ever burning, but unconsumed, without one ray of hope of deliverance. And after millions of ages are expired, yet these torments are only as it were just beginning, and these miserable beings continually curse God and blaspheme, and the more they curse God, the more their torments are

increased, and even little infants, that never did any harm, millions of them are enduring the torments, as God did not choose them to be saved, but set them apart for damnation; while those that God chose from eternity to be set apart for salvation, being predestinated to enjoy all good and happiness, are enjoying all pleasure and delight, and the more the damned are tormented, the more the happiness of those in heaven is increased! And the fate of the parties was decreed by God Himself, ere ever they had an existence in this world, that one should be saved, and the other damned, for God they say is a Sovereign, and does as He pleases, and who dares reply against This is a small specimen of this 'doctrine of Him? devils' called 'Calvinism,' this is the doctrine that is carried abroad by hundreds of Missionaries to foreign parts. Ah! they do well to wear black, for they serve the Black King, and black are their deeds, who but a devil could invent such a doctrine to torment the human race? And in this doctrine, the very Prince of the devils has made his appearance amongst mankind, to 'devour the poor with lying words'; and thousands of people in this country embrace this cursed doctrine, being frightened into it by the terrific manner in which it is set forth by its advocates who teach it, and seem to glory, thinking themselves the Elect, and rejoice in the idea that it pleased God to make such decrees, to damn in this way myriads of the human race: thus does 'Herod' (in the persons of the Calvinist preachers), arrayed in his robes. make his orations, and the people shout, declaring it to be the voice of a God. But the Angel of the Lord is come. and smites him with an incurable disease, and he must perish, in vain is the skill of the physicians to prolong his life, or to effect a cure, he is weighed in the balance and found wanting, he may seek the young Child's life to destroy it, but 'go and tell that fox, I do cures to-day and to-morrow, and the third day I am perfected' (Luke xiii. 31, 32).

We will now examine the Scriptures upon which these people ground their doctrine of Election and Reprobation, and as we said will weigh them in a just balance, the even Balance of Truth; one passage, which they very frequently quote in proof of their lying assertions, is in Rom. ix. 8, and following—'They which are the children of the flesh, these are not the children of God, but the children of the Promise are counted for the seed. For this is the word of Promise, At this time will I come, and Sarah shall have a son. And not only this, but when Rebecca had conceived by one, even by our Father Isaac, it was said unto her, The elder shall serve the younger; as it is written, Jacob have I loved, Esau have I hated.' And so they argue, as this was said to Rebecca of Jacob and Esau, before they were born, or were capable of doing either good or evil, that God set apart one part of mankind for his eternal hatred and damnation, and the rest to experience his love and salvation; happy for those that hold such God-dishonouring opinions, and whose hearts are so hardened, as to set them forth as the Doctrine of the Scriptures, that 'the times of ignorance God winketh at,' but now (that the True Light shineth) 'He commandeth all men everywhere to repent'; i.e., to turn from these damnable heresies, and dark tormenting doctrines of devils, to the light and knowledge of His

Word, that they may know and experience the loving kindness and goodness of God, who is now in His anointed, to reconcile the whole world unto Himself, by showing that He imputeth not their trespasses unto them, but lays the fault to the darkness of their understandings, or to the powers of Darkness, which have led them into such enormous sins, such lying inventions, which have represented God to be a far worse Being than they have set forth the Devil himself to be,-and everyone may justly argue, that if this doctrine of Calvinism were true, viz., that God created a number of beings to be damned, according to their views of damnation, as they set it forth, He must be worse than the Devil, according to their notions of a Devil, and well might the damned curse such a God, to give them existence and ordain them to endure such woe; but we shall prove that God is Love to all the Human Race, and that men have not understood the Scriptures.

Now to the above passage from the Romans,—'The children of the flesh, these are not the children of God, but the children of the Promise are counted for the seed'—take notice, the Word of God is Spiritual, and must be spiritually discerned; by the flesh is not meant the outward gross body of earth, but it means the body of Darkness, or the body of sin and death, as will plainly appear if you consult the following Scriptures, see Rom. viii. 8—'So then they that are in the flesh cannot please God'; again, Rom. vii. 5—'For we who were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death'; again, 'flesh and blood cannot inherit the kingdom of

God, neither doth corruption inherit incorruption'; here the Spirit by Paul plainly tells you what the flesh and blood is, that it is the corrupt mind or heart, the dark evil life that men have lived in, by which they have corrupted the Word of God, they not having the true light of it, and this is the state of all up to the present time, however learned and religious, all are corrupt, all are in the flesh, all are in the Beast, i.e., in the flesh, all 'sow to the flesh, and of the flesh reap corruption'; and now it is that all are in the state described in Gen. vi.—' And God saw that the wickedness of man was great in the earth, and every imagination of his heart' (i.e., in his thoughts on the ways of God, in bringing forth His new creation) 'was only evil and that continually'; see verse II-'And the earth also was corrupt before God, and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth.' And so you find it was in the days of the Prophet Paul, and after he wrote his Epistle to the Corinthians, see I Cor. xv. here he points out to a future time, when he says, this corruptible must put on incorruption, so then when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying which is written, 'Death is swallowed up in Victory.' Here you plainly perceive what the Spirit means by the flesh, that it is the corrupt mind, 'the old man, which is corrupt according to his deceitful lusts;' and now we will find out who are the children of the flesh, that are not the children of God. The children of the flesh are all the doctrines of men, and one of these monsters we have already portrayed before

you in this Letter, i.e., the doctrine of Calvin, it is written in the Scriptures that 'in the last days menstruous women shall bring forth monsters' (2 Esdras v. 8-Apoc.), and these self-called and pretended preachers and teachers of Religion of the day, are those 'menstruous women,' and as a woman in her uncleanness so are they in the sight of God, and so are all the children or doctrines which they bring forth, they are corrupt or unclean, therefore it is written, 'Come ye out from among them, touch not the unclean, and I will receive you'; for the unclean cannot walk in the Highway of Holiness, and he that toucheth the dead body (of the wisdom of men), is unclean in the sight of God, therefore it is written, 'If ye live after the flesh, ye shall die,' i.e., ye are in death if ye receive, and do not deny and turn from the wisdom of men, for 'they that are Christ's have crucified the flesh with its affections and lusts.' See also Matt. xv. 17-Do ye not understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught, but those things that proceed out of the mouth, come forth out of the heart, and they defile the man' (and then he, the Spirit, tells you plainly in the next verse, of the false doctrines), 'for out of the heart proceed evil thoughts,'-such as Calvin's doctrine, already mentioned, and such doctrines are 'murders, adulteries, fornications, thefts, false-witness, blasphemies, these are the things which defile a man.' Now these are the children of the flesh,-and are this hellish brood the children of God? No! Happy shall he be that shall dash these little ones against the Rock (see Ps. cxxxvii. 9), and these children are the seed of the wicked, that shall be cut off (see Ps. xxxvii. 28), 'the seed of evildoers that shall never be renowned,' these are 'the sons of the sorceress, the seed of the adulterer and the whore,' and the whore is figurative of the whole world, as it now stands in its profession of religion, and her children or doctrines are the children of falsehood, their doctrine having no foundation in the Scriptures of Truth, but they 'bear false witness,' and by their interpretations of the Scriptures, blaspheme the Sacred Character of God, who never designed man to perish everlastingly, as both the Calvinist and Wesleyan Methodist declare, grounding their arguments upon Scriptures which they never knew the meaning of, nor could any judge aright until the Lord came.

To pen all the 'abominations' of this last-mentioned sect, we cannot just now, their doctrine of the endless duration of hell torments for man is the same as that of the Calvinist, which doctrine is refuted by a word or two; we ask, What did Christ die for, for what ends were his sufferings and death? Was it not to destroy death, and him that had the power of death, which is the Devil? Then if the devil is destroyed, we ask where is he? and how dare they assert that the devil will be the tormentor of men to all eternity in hell fire. Is not this a flat contradiction to the Word of God, which declareth that the Devil and Death are destroyed by the death And again, the Word saith, 'There is one of Christ? God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time'; i.e., it was not to be testified at the time the Epistle was written, but it was to be testified in due time—i.e., of Christ, and how he gave himself a ramsom for all, that the Devil and death might be destroyed, and that there might be no Devil to tempt or vex man, or to work wickedness in man against God any more, for if the Devil is destroyed, surely that implies that henceforth there is no Devil, neither is there any Devil to harm either Christ or his disciples now, for from them he is fled, being 'resisted' (James iv. 7), for Christ is the 'Promise,' and 'the children of the Promise are counted for the seed' (Rom. ix. 8).

Now we must give you to understand the truth respecting Christ, for there is a grand mistake about him in the world, for all who profess 'Christianity,' say that Jesus was the Christ, as he, the Prophet of that name, came among the ancient Jews, when he was crucified; but we assert he was not then to be 'the Christ,' neither was he the Christ, or the Messiah, neither was he the Promise; and his own words shall decide it, see Luke xxiv. 49-'And behold I send the Promise of my Father upon you'; and this had a shadow of fulfilment a few days afterwards, on the day of Pentecost, or rather the shadow of the Great Pentecost, for it was no more, yet this was not the Promise of the Father, no, but a sign of the Promise, or a likeness of it, as it should come in the latter day. Now the Promise is the Spirit of Truth, the Comforter, that was to come in the end, by whom all that receive him are to be guided into all truth, and if they shall be guided into all truth, it is clear that they shall be guided out of all errors and mistakes. This is the Promise, and the Promise is made manifest

in a man, a human being like all others, therefore it saith when he, the Spirit of Truth, is come, he will guide you into all truth, he shall not speak of himself, but whatsoever he shall hear, that shall he speak,—this Spirit of Truth will be in many, to prophesy, but in one it is first made manifest, by fulfilment of all prophecy.

Now when it is said Jesus stood before Pilate, he was adjured by him to declare plainly, whether he was the Christ, and now mark his answer, 'Thou hast said; hereafter shall ye see the son of man coming in the clouds of heaven, and sitting on the right hand of power'; this then is Christ the Promise, the Spirit of Truth, brought forth in the appointed instrument, for the Spirit must have a body to come in, and with that body the Spirit is united, and it, the humanity, beareth the same name—the Spirit of Truth, Christ, although it is not the man that is the Spirit of Truth, but God the Word is the Spirit of Truth, and though in this God and man are united, yet man is inferior, 'though joined in One' -man made God's fellow; so here is the Promise, here is David the chosen, with whom the new covenant is made, see Ps. lxxxix. 3—'I have made a covenant with my chosen, I have sworn unto David my servant, thy seed' ('the children of the Promise') 'will I establish for ever, and build up thy throne to all generations, Selah. My covenant will I not break, nor alter the thing that is gone out of my lips, once have I spoken by my Holiness, that I will not lie unto David, his seed shall endure for ever, and his Throne as the sun before me.' Now we have clearly shown you the Promise; next we show you the children of the Promise, which is the seed

that bruiseth the Serpent's power. You know that when two are united in marriage, it is expected there will be an offspring, yea, and offsprings, and if this is the case temporally, it is but to show forth the union or marriage of God and man in the end; and now that this has taken place, Innocence and Truth is the Child, and the light and knowledge—the true light of all the Scriptures follows, these are the Children of the Promise; see Ps. cxxvii. 3-'Lo, children are an heritage of the Lord, and the fruit of the womb is his reward, as arrows in the hands of a mighty man, so are the children of the youth. Happy is the man that hath his quiver full of them, they shall not be ashamed, but they shall speak with the enemies in the gate'; so here is the fulfilment of another Scripture (Ps. cxiii. 9), 'He maketh the barren woman to keep house, and be a joyful mother of children, and now 'the barren beareth seven, and she that hath many children hath waxed feeble' (I Sam. ii. 5). N.B., That which conceiveth and nourisheth, and bringeth forth, is a Woman spiritually, whether it be male or female in the outward figure; all have been barren as to the good fruit, but now the good is brought forth, the Barren beareth a Son, yea, and has many more children, than she that has the Devil for her husband.

We have now shown you the seed of the 'wicked and the 'righteous,' the first is hated, but the other is loved, the elder is Esau, but the younger is Jacob, and now the 'elder shall serve the younger,' i.e., the younger shall gain the mastery over the elder, for 'the first man is of the earth, earthy, but the second man is the Lord from Heaven; as is the earthy such are they that are

earthy, but as is the heavenly such are they that are heavenly, and as we have borne the image of the earthy, so must we bear the image of the heavenly.' And these two nations strove together in the womb of God's creature, till the younger gained the mastery over the elder and brought him under, and this is the substance of the type of Rebecca, N.B., this name signifies contention, which shows that in the appointed instrument in the end, these two nations would contend, till the battle was won. The name also signifies—contention hindered, which means that in him the contention between the two nations. i.e., the evil and the good, comes to an end, in which is fulfilled these words, 'Nation shall not lift up sword against Nation, neither shall they learn war any more.' And now it is, that 'Behold a King doth reign in righteousness, and Princes do rule in judgment'; that means, God -the Eternal Word-reigns King in his creature, giving him the victory over all the wisdom of the world of evil, fulfilling what is written, 'And behold in the last days it shall come to pass, that the mountain of the House of the Lord shall be exalted above the hills, and all nations shall flow into it'; and the light and knowledge of the Word, makes the creature to reign as King over the evil power, and causeth him to reign in Righteousness, i.e., to have in him righteous judgments on the Word of the Lord, to have a right and just understanding of its truth, so 'Princes rule in judgment,'-the Princes are the Trinity, and the Trinity is the Three in One,—the King above mentioned, and this is the 'Man' that is an 'hiding place from the wind' (i.e., from the wind of false doctrines), 'A covert from the tempest' (i.e., from

the tempest of Satan's temptation), 'as rivers of waters in a dry place,' the dry place is the heart of man, in particular the heart of God's creature, or servant, that was like all others; but now is fulfilled in him what is written in another place, viz., 'He that believeth in me. as the Scripture has said, out of his belly shall flow rivers of living waters, this spake he of the spirit, which they that believe on him should receive'; again, Isa. xxxv. 6-'For in the wilderness' (the heart) 'shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water, in the habitations of dragons, where each lay, shall be grass, with reeds and rushes,' read this passage through. And then read Isa. xxxii. I to 9, the eyes of them that see the truth of the Word of Life, shall by it have their darkness or dimness destroyed, 'and the ears of them that hear shall hearken,' i.e., they shall not be like the deaf adder that stoppeth her ears, but they shall be all ears to hear what the Spirit saith, and shall hear the voice of God speaking love and peace to them; and the heart of the rash, or the hasty-those that have been hasty in giving their own judgment, in their own wisdom, upon the Word-shall understand the wisdom of God, and shall have the knowledge of the Holy. And the tongue of those that could not speak (in wisdom), shall speak the wisdom of God plainly, shall have a pure language given them. 'The vile person shall no more be called liberal, nor the churl bountiful,' this 'vile person' or 'churl,' is the wisdom of men (which is the Devil), which men have praised, and called bountiful, but now men will know that he is a vile churl, for the teachers

of religion, that are influenced by him, will not go into the kingdom of God themselves, and those that would go in, they hinder, and they speak villany, and their hearts work iniquity, they practise hypocrisy, and they utter error against the Lord; and in their hearts 'they make empty the souls of the hungry, and cause the drink of the thirsty to fail,' this they would do if in their power. so you see the truth of the following words, viz., 'The instruments of the churl (which are their doctrines) 'are evil, he deviseth wicked devices, to destroy the poor' (i.e., the Spirit of God) 'with lying words, even when the needy speaketh right; but the liberal soul deviseth liberal things, and by liberal things shall he stand.' Now, God in his creature is liberal to all, for the creature declareth the faithfulness and loving kindness of God to man, and doth not keep back the knowledge of His Word, but declareth the whole counsel of God, showing the liberality and bountifulness of the God of Mercy, Truth, and Grace, in that God will fulfil all the promises that He has made to man, in redeeming him from the hand of his strong enemy-the Devil, and in establishing His Glorious Kingdom of Righteousness and Peace over all the earth; this is the liberality and benevolence of A GOD; and whosoever receiveth this doctrine of universal Love and Benevolence, and deviseth the same in his heart continually, holding forth the Word of Life to all others, by these 'liberal things,' and in these 'liberal things' he shall ever stand, and his standing he will find to be in that LIBERAL, MERCIFUL, and BOUNTIFUL BEING, whose tender mercies are over all his works, and hateth nothing that He hath made, and Who is now by his Spirit, in his Anointed Servant, by the *liberal* and everlasting Gospel, 'reconciling the world unto himself, not imputing their trespasses unto them, for to the Son of man hath he given power on earth to forgive sins.'

From THE UNITED ZION,

THE LORD IS HERE.

P.S.—You will please, dear brother Franks, to read this letter to all the friends, and let those that oppose you in your faith, hear it, and see if they can give any other explanation of the passages, let them bring forth their arguments, and show their strong reasons, and we will see if they can be a match for the Lord, or be able to overthrow him in his goings, which are now clearly seen in his temple. They shall know that the Throne of Righteousness is now established, and all shall fall down before it. We have the pleasure and happiness to inform you that the Blessed work of God is prospering here. O, how do we praise our God for all that he is doing. He has raised up one here, Brother Charles Bradley, who is strong in the Lord, and is doing all in his power to forward the work of God; he and his family are truly kind to us, and he is about purchasing a chapel that the blessed Word of Life may be publicly set forth, and in a few days we shall send you more particulars. Accept of our kind love, and to all the dear friends with you, and all the friends here unite in the same.



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